



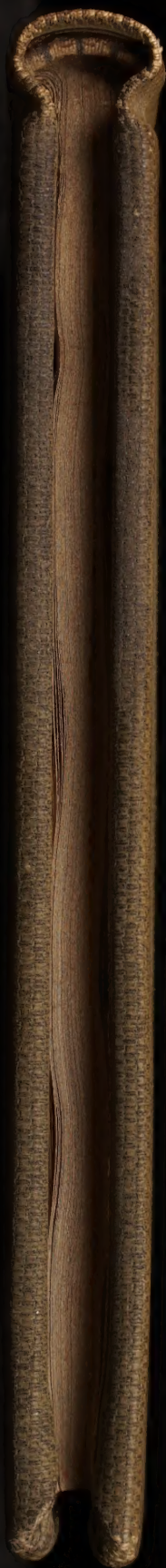


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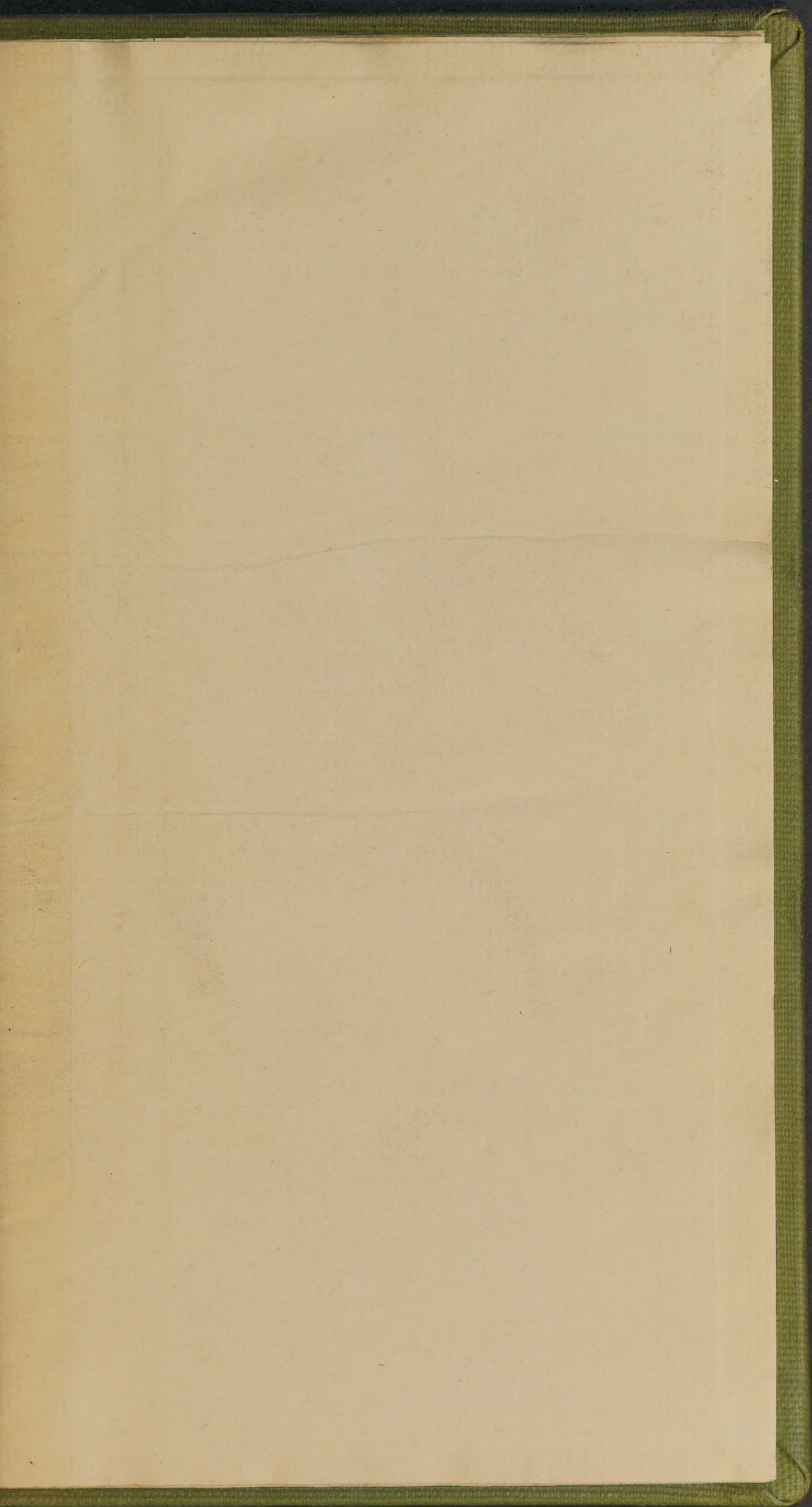
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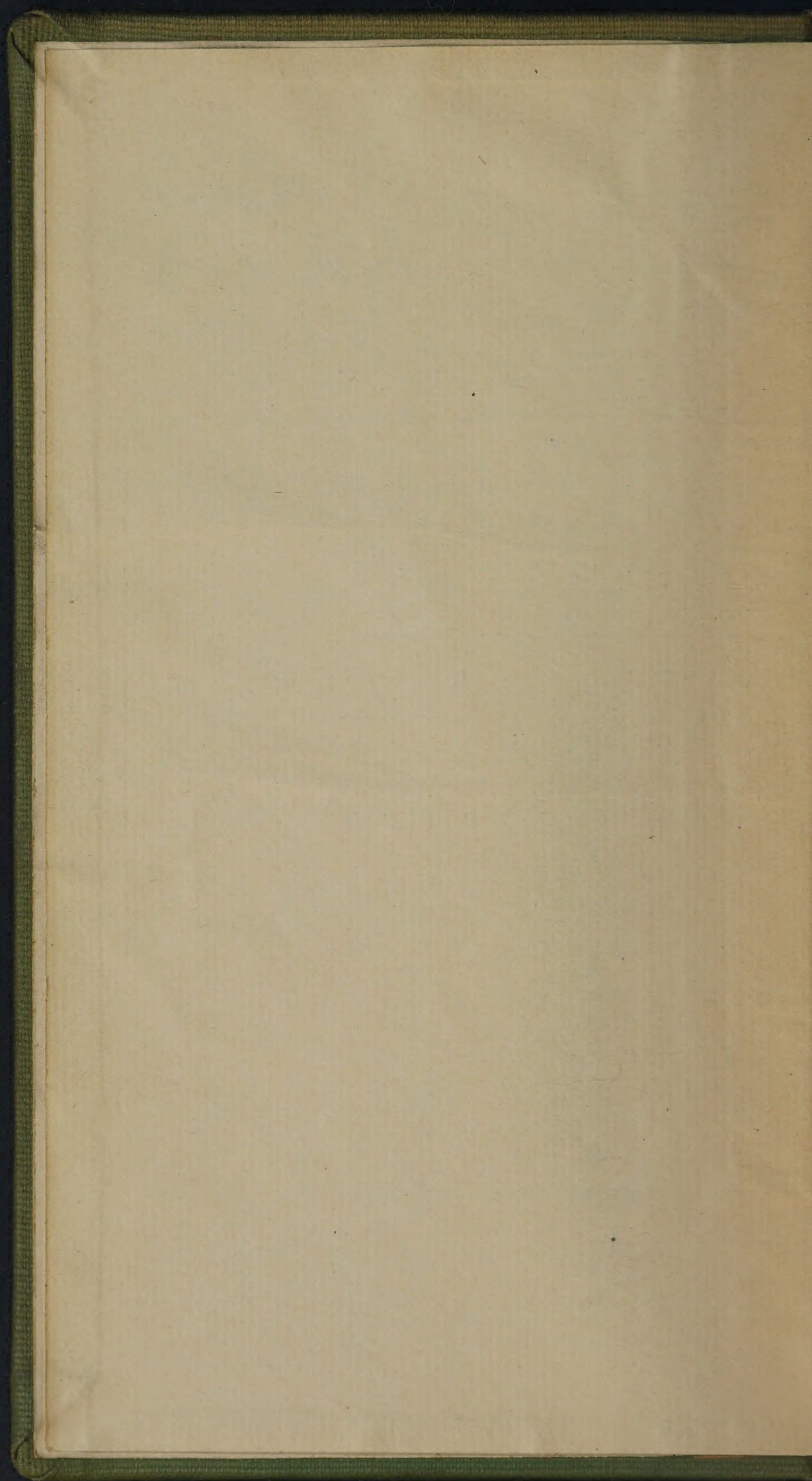
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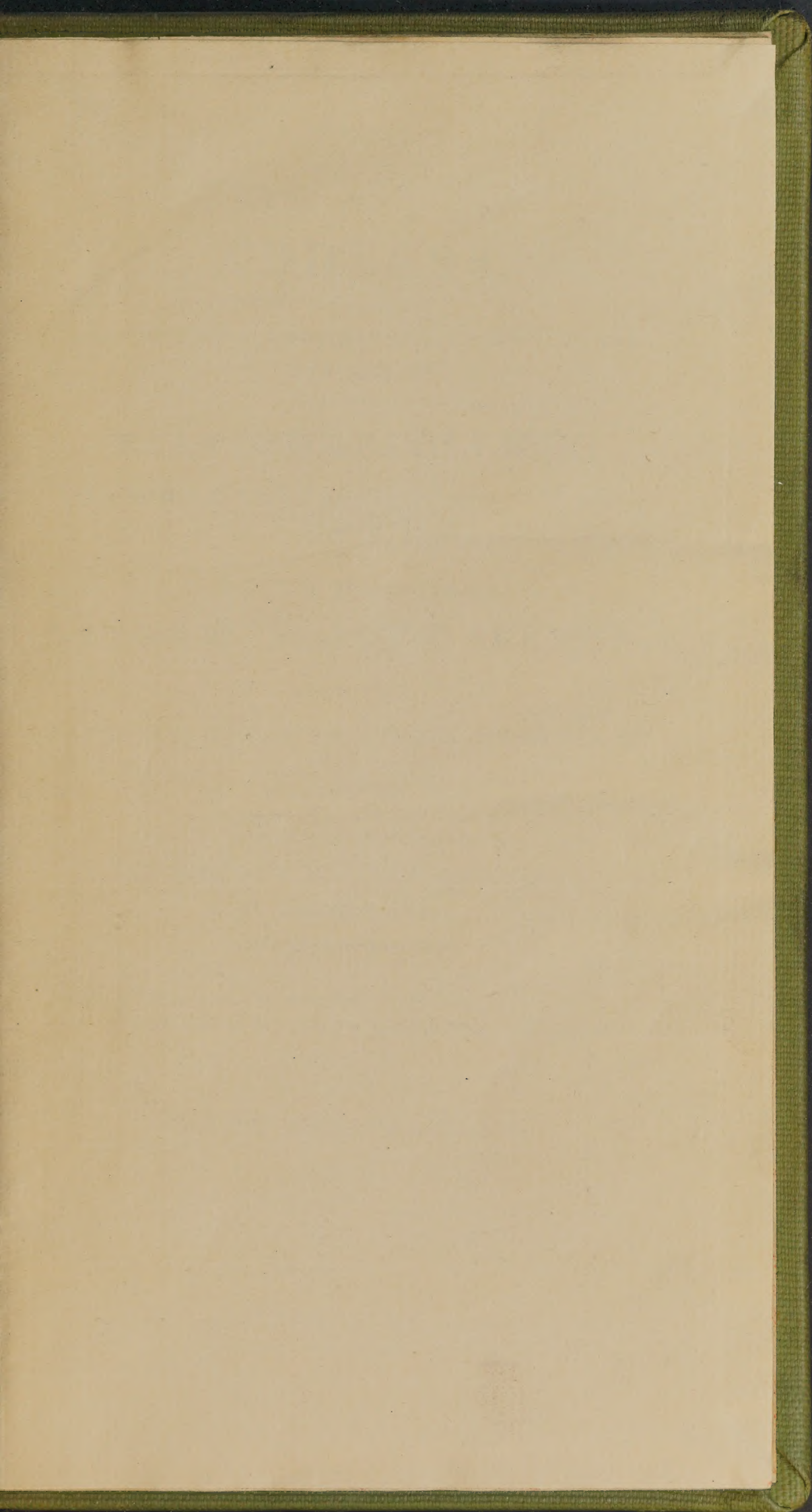




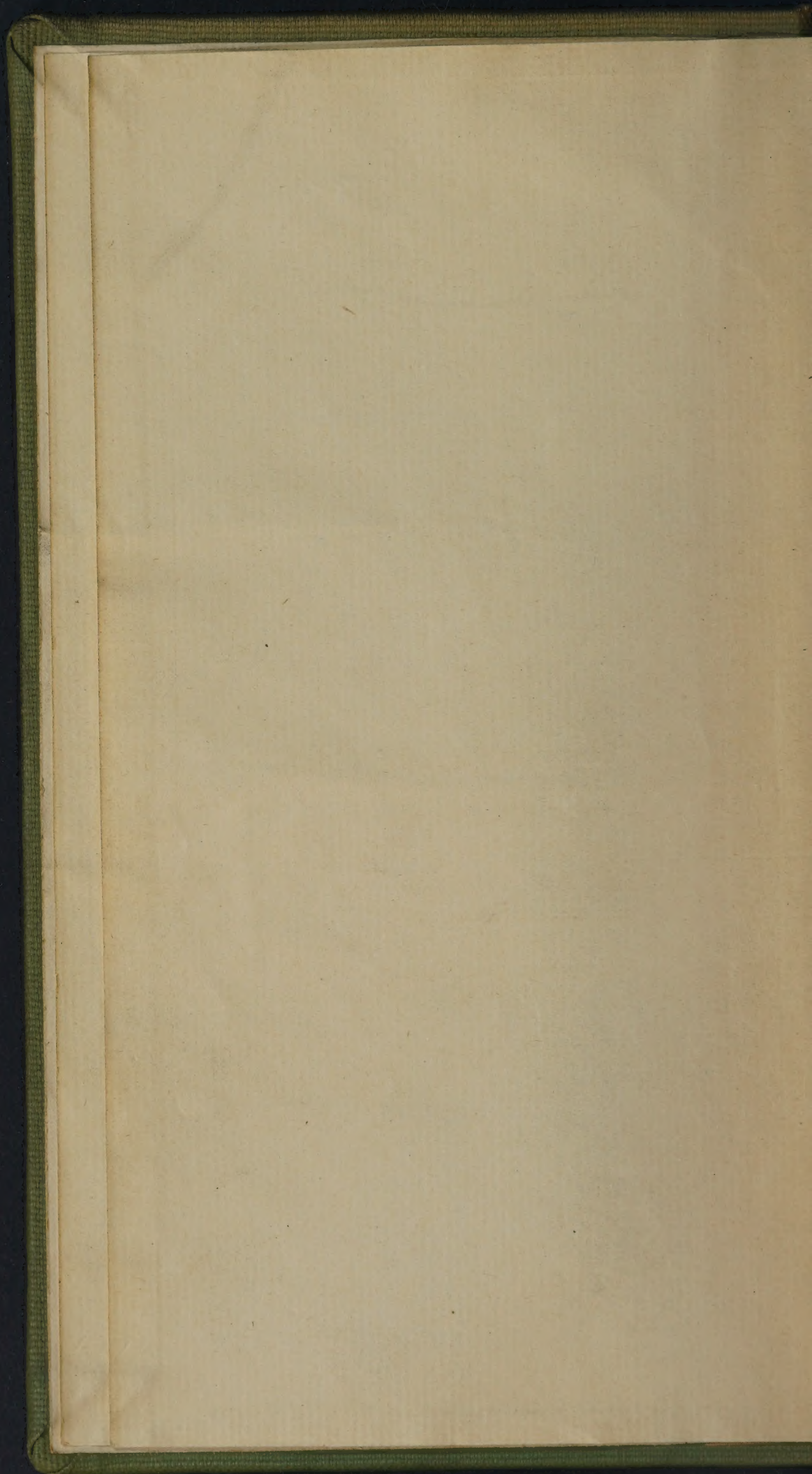














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AN  
ADDRESS,

PART OF WHICH, ONLY WAS DELIVERED UPON THE  
OPENING OF

BALTIMORE COLLEGE;

But agreeably to promise, the whole is now submitted to  
the public.

TO WHICH IS ANNEXED A

FUNERAL MASONIC SERMON,

UPON THE

HAPPINESS OF THE RIGHTEOUS AFTER DEATH

( Published at the request of some friends. )

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BY THE REV. WILLIAM SINCLAIR,  
*V. P. Baltimore College.*

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"Nullius addictus jurare in verba magistri."—HOR.

"Amicus Plato, Amicus Socrates, magis tamen Amica Veritas."—ARIS.

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*Richard J. Matchett print.—Balt.*

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## *PREFACE TO THE READER.*

THE reader will please to observe, that the following Address is exhibited to the public, rather as a compilation, than an original production. The plan, and arrangement are in some degree new, though the language and observations may be thought trite and common. The Author is sensible of its many errors and defects; yet if it be considered, that it was written in those hours of relaxation from the severe duties of a laborious, daily occupation, when the mind was wearied out and exhausted by the fatigue of academical teaching, this may be pleaded as an apology for its imperfections. The authorities alluded to in the work, are Enfield's history of Philosophy, Kett's Elements, Warton's Dissertations, Robertson's Charles 5th, Hume, Henry and Gibbon's histories, and the Encyclopædia; with some other writers of celebrity, who are quoted from memory. Among the ancient authors, some facts are cited, from Homer, Pindar, Longinus, Horace, Virgil, Livy, Sallust, Tacitus and Seneca.

The sermon was delivered in Baltimore upon the occasion of the death of a respected brother Mason, and which, at the time, gave such satisfaction, as produced an invitation to have it published; the author did not find it convenient to comply with the request at the time, but postponed it until the present period. The deceased brother met with a watery grave in the bosom of the ocean; at the time of his death, it

*PREFACE.*

was stated that he possessed integrity and virtue, and it is known that his memory is still cherished with tenderness and affection, by his numerous friends and relatives: and though his name is now passed over in silence, yet the effects of his goodness will never die.

1812



## DEDICATION.

*To His Excellency the Governor, the Council,  
and the Honourable the General Assembly of  
Maryland.*

GENTLEMEN,

PERMIT me to dedicate the following Address and Sermon to your consideration and patronage. Contemplating with high exultation, *the American Revolution*, as establishing the independence, and freedom of this great continent; in the honesty of my mind, I admire the democratic principles you possess; I venerate the political characters you maintain; and rejoice in the success of the cause, for which WASHINGTON triumphantly fought, and MONTGOMERY gloriously fell in the field. The struggle is ended, but the fruits and trophies remain; the laurels of valour and fame, will spring from their graves, and be incorruptible; and their names and memories shall never be shrouded by the sable wings of oblivion. Persecuted in my native land, for a sincere and firm adherence to the same cause, I sought an asylum in the United States, and here I have found it. "Where liberty is, there is my country." In this free and happy land, labouring anxiously in the cultivation of the youthful mind, I trust, my arduous exertions have not been uselessly employed in the service of my adopted country. The charter of Baltimore College, is the sanction of your approbation, and its preamble is

the expression of your liberality. I owe to you, besides, personal obligations for favours, in which, honour and sympathy met together, justice and humanity kissed each other. An Irishman's heart is the tablet of gratitude, his soul is naturally republican, and the pulsations of such feelings as they inspire, only cease with life. The pressure of tyranny, erects him to the perpendicular character of man, and with his face to the heavens, like Antæus of old, he derives more than Herculean force from the earth.

As long as "the Sun in rosy mantle clad, trips o'er the dew of yon high Eastern hill," and gilds the morning clouds with his beams, may science and freedom, truth and christianity prevail, and may this great republic be instrumental in accomplishing these desirable objects! If blessings so valuable spread their influence far and wide, then our citizens will be no less wise and virtuous, than they are free and independent; and when these sublunary scenes shall close upon them, as close they must, the enjoyment of heaven and happiness, will be their treasure and reward in the worlds beyond the grave. There, honest worth, sacred truth and tried integrity shall dwell forever; but the lordly and proud oppressors of suffering humanity, shall never approach, to pollute those happy mansions of purity and peace. Against men, who delight in torture and whose hands are stained in blood, "the door is shut." But amidst the convulsions of the earth and the



shaking of the nations, whilst the grim and horrid monster of war, is pouring a sanguinary flood over the fair and fertile plains of Europe, I pray that the American republic, the world's last and best hope, reared upon a basis of Doric strength, may be durable as time, and immortal as the memory of its great and illustrious Founders.

With great deference, no little timidity, and profound respect, this new year's offering will be presented to you and the public, on the 1st of January 1812. I pretend not to much novelty, and to less originality, in the composition of this little work. If it tends, however, to excite in the minds of youth, a liberal spirit of inquiry, to invite their taste to just principles of science and morality, and to inspire them with devout and sublime sentiments of piety and religion, the author's views will be fully answered, by the publication.

I have the honour to be, gentlemen, respectfully, your devoted humble servant and fellow citizen.

WM. SINCLAIR.

*Baltimore College, Dec. 25, 1811.*





AN  
INTRODUCTORY ADDRESS, &c.

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*Ladies and Gentlemen,*

I RISE with diffidence and respect, at the request of some patrons and friends of our College Institution, to address you upon the present occasion. I assure you, I feel no little awe and agitation, when I view the present assemblage of elegance and taste presented before me, and am ready to sink under the conviction of the inadequacy of my own powers to do justice to the present subject; but as any remarks I shall submit, however crude or ill digested, are well intended, I rely upon your goodness for indulgence to the many imperfections I am deeply sensible of, and upon your patience and politeness for a favourable hearing of such observations as shall be laid before you.

If Pericles of old, prayed to the gods, when he addressed an audience, that he might not commit any trespass upon language, what must be the state of my feelings upon the present occasion, whose glimmering sight in its boldest vision, can scarcely reach the footstool of that towering and commanding eloquence which he possessed. But though we cannot thunder with a voice like Pericles, let us endeavour to speak common sense; and to supply by a respectful mildness and amenity of manner, what we want in force and dignity of language. A

In considering the present subject, I may be permitted to adopt the adage of the ancient sage, and which is said to have descended from Heaven and to be inscribed in the temple of Apollo “*Γινώθι σεαυτόν*” Know thyself, and what is man, but a being sent into the world, to study his own nature, the operation of his own powers and the great end of his creation? This is the origin of education, which may be defined a system of study calculated to rouse our dormant faculties, to push them forth into action and to stimulate us to answer in life, the valuable purposes for which a good providence sent us into the world. This remark is confirmed by the voice of revelation—When God created man, he placed him in the garden of Eden, “to dress it and keep it.”—Hence the primordial law of diligence and industry as well as of innocence. And what is the wise saying of the philosopher of old upon a similar occasion? “Lay in wisdom, my son, as the store for your journey from youth to old age, for it is the most certain possession.” And the words of Seneca are particularly strong and pointed upon the present subject, and ought to be printed in indelible characters upon the table of the youthful heart, “*Otium sine literis mors est—et vivi hominis sepulchra.*”—Idleness without learning, is death—it is the grave of the living man. Hence the dictates of nature, the commands of inspiration and the maxims of philosophy go hand in hand upon this subject.—Who then can doubt the dignity and importance of a well regulated system of education thus sanctioned and recommended by such high authority?



In all ages of the world and in all periods of refinement, this subject has interested the feelings and secured the attention of society ; the flights of poetic genius, the disquisitions of the philosopher, and the solemn discussions of the legislator and statesman, have all, both in ancient and modern times, been less or more devoted to this highly important subject ; nor is this to be wondered at, since education in its nature and effects, is attended with such beneficial consequences to civil society and is essential to the rank and elevation of mankind, as rational and moral beings.

Education is calculated to enlighten the understanding of man, to extend the sphere of his power and influence, to sweeten his temper and ameliorate his heart ; education is calculated to elevate our desires above the sordid pursuits of life, to expand and invigorate the generous affections of our nature and to infuse the most rational and delightful streams of enjoyment into the soul ; education raises its possessor to a proud rank and pre-eminence, it entwines his brow with dignity and majesty and encircles his character with the lustre of virtue and the splendor of fame and renown ; whether we are in prosperity or adversity, in society or in solitude, in health or in sickness, in felicity or wretchedness, the cultivation of the human mind tends to lighten the pressure of the one and to cheer and refine the pleasures of the other. “ *Hæc studia, says Cicero, adolescentiam alunt, senectutem oblectant secundas res ornant, adversis perfugium ac solatium præbent, delectant domi non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.* ”—These studies nourish youth,

they delight old age, they adorn prosperity, and afford a refuge and comfort to us in adversity, they cheer us at home, they are no impediment abroad, they spend the night with us, they go abroad with us and accompany us to all countries of the world. Nay, let the tyrant with his myrmidons, hurl us from an exalted station in society, let him immure us in the damp of a dungeon or the stench of a prison-ship and environ us with every circumstance of horror and terror, which his fury and malignity can inflict, yet he cannot eviscerate the seeds of science from the human soul or sully the brilliant gems of education.

What is a piece of marble taken from the quarry, without being chiseled into form by the hand of the mechanic? It is but a slab of inert, unwieldy matter, odious to the sight, deformed and useless, but give it the finishing polish of the artist, and then it exhibits beauty to the eye, smoothness to the touch, utility in the arts, and becomes an ornament in architecture. So is it with the human soul : by culture it acquires the stamp of valuation, it is separated from its dross, it is divested of its vulgarity, it rises into eminence and worth, it shines with transparency and lustre and is polished into elegance and refinement. Compare the wild Indian that roams the forest, whose mind and manners are as barren and uncultivated as the rocks and mountains over which he ranges for subsistence, with the scholar and the gentleman whose intellectual powers have advanced to the highest orb of improvement in learning and science, and how infinitely does the one sink below the other. The truth is, that the origin and



progress of learning and science from a fabulous and barbarous state to the zenith of their highest cultivation, bear a striking resemblance to the gradual expansion of the human soul, from its early, puerile struggles in acquiring the rudiments of knowledge and its subsequent advancement in the scale of literary improvement.

It is a maxim deducible from the nature and operations of the faculties of man, that all his acquisitions, particularly within the range of the arts and sciences are gradual and progressive, and the highest attainments of a Newton himself are founded upon the same intellectual law, which, by the fiat of providence, has been engraven upon the human constitution. Those mighty powers, those mathematical talents, those soaring flights of genius which he possessed and exhibited, were once confined to the narrow space of an oyster in its shell, when he was an *Embryo* in the womb; but after birth, culture and improvement brought them forward to notice and stampd them with distinction and pre-eminence; man therefore should not presume to scan the heavens, before he can dissect the fly.

This same principle pervades the animal and vegetable kingdoms, and every plant and living existence are subject to its operations; the opening flowers which garnish the fields in spring and the majestic oak which waves its top in autumn, with every plant, shrub and tree which adorn the forest with their foliage and beauty, all participate of the same nature, are invigorated by the same energy, and are governed by the same uniform law of vegetation, the same system sustains the animal creation and establishes the fact of a progressive principle

which shoots its vital powers through all stages of their existence, from the first germ of being to the highest degrees of perfection. Nay, even man himself the boasted lord of this lower world, is a creature of a similar mould and texture and ascends to the highest excellencies of his nature upon similar laws and principles ; the powers of his body, the faculties of his mind, the affections of his heart and the virtues of his life, spring from the same source and are subject to that unalterable law, which, by the decrees of the Almighty, regulates the system of the universe. In like manner, philosophy which is a collection of those important conclusions and discoveries which are drawn from the efforts of the reasoning powers of the human understanding, exhibits also in its history and progress a convincing proof of the accuracy of these observations. In her progress from the east to the west, that is, from India to Phenicia, from thence to Egypt, from Egypt to Greece and from Greece to Rome, we see her steps by degrees strewed with softer graces and milder virtues, and her path irradiated with brighter and brighter rays of knowledge and more extended views of science, until she ascends to her meridian altitude in the most splendid and renowned days of Grecian and Roman literature. Religion too, or in other words, the wisdom of the eternal and all perfect God, hath poured its blessings upon the world from the fountain of divine truth in the same gradual and progressive streams ; and Christianity, that offspring of heavenly mercy, which sprang from the bosom of God for the salvation of man, rose in Judea like the morning dawn ; at its origin,



it was enveloped in darkness, but by degrees, it burst forth with cloudless splendor, and hath encircled the world with the rays of its benevolence, its wisdom and its truth.

In the farther prosecution of this enquiry, it may be a pleasing and useful exercise upon the present occasion, to take a short and general view of the state of science and learning among the ancients, as a preliminary introduction to the few observations that may be offered, in tracing the progress of the same subject in modern times, and occasionally point out those distinguished philosophers and enlightened sages, who have contributed by their abilities and discoveries to illuminate the paths and forward the progress of science, previously to the establishment of colleges and universities.

In the second place, it may be of importance, to investigate some of the causes and events that have contributed to the revival of learning, after the destruction of the Roman empire and the ruin of literature in the middle ages.

Thirdly. Endeavour to show the superior advantages of collegiate institutions in the instruction of youth, over private seminaries and academies.

Lastly. Close the subject with a short address to the professors, trustees and students of Baltimore College.

As the subject is so extensive and embraces such an immense field of knowledge, the difficulty here will be to confine our enquiries to reasonable bounds, and to compress such a multitude of historical facts within the short compass of an introductory address.

In turning over the folds of the historic pages in search of truth upon which to rest our enquiries, we find that the poets were in a manner the first historians, philosophers, statesmen and legislators. By them the rude and ignorant minds of men were gradually enlightened, the ferocity of their nature subdued, their manners humanized, their vices corrected and habits of civilization and refinement early formed, when as yet the earth was but the theatre of devastation, bloodshed and plunder. Hence the oracles of the gods were announced in poetic numbers, the first laws were written in verse, and the moral precepts of the philosophic sages delivered in measured cadence. Even religion, "Goddess, heavenly bright," alas! then clothed in the horrific garb of superstition and enthusiasm, was also subject to the rigid rules of rhyme, in the hymn, the ode and the sacred song. Linus and Orpheus, Tamyris and Amphion, Musæus and Melampus, Homer and Hesiod, all prophets old, "then feed on thoughts that voluntary move harmonious numbers," poured forth the sublime strains of poetic melody, to touch the fibres of the human heart and tame the fierceness of human manners. For what were the wonderful effects of their genius and musical powers in charming the attention of listening birds and beasts, and drawing rocks, woods and rivers after them, but the fabulous display of the magic influence of verse over the wild and uncultivated manners of the human race in the dark and barbarous ages of society?

Were Orpheus and Amphion fabled to assuage the tiger's fierceness and the lion's rage; did they reclaim



men from the food of acorns, brutal fierceness and mutual blood; did they plan towns, institute laws, and build the Theban walls; all this but illustrates the energetic charms of poetry and musick and exhibits their powerful and delightful effects in smoothing the path to refinement and opening the dawn of civilization over the world. Such are the moral sentiments of Horace the sweetest of poets :—

Sylvestres homines, sacer interpresque Deorum,  
Cædibus et victu fædo, detinuit Orpheus ;  
Dictus ob hoc, lenire tygres rabidosque leones ;  
Dictus et Amphion, Thebanæ conditor Arcis.

Thus translated by Francis :—

The wood born race of men, whom Orpheus tam'd,  
From acorns and from mutual blood reclaim'd,  
This priest divine was fabled to assuage  
The tyger's fierceness, and the lion's rage.  
Thus rose the Theban wall, Amphion's l. re,  
And soothing voice the list'ning stones inspire.

Next to the poets followed the wise men and the philosophers, who undertook to spread the light of science over the regions of rudeness and barbarity; for though the immortal Homer, whose praise and sublimity are the theme of every school-boy and the repeated delight of every master, the richness of whose fancy, the delicacy of whose taste and the towering boldness of whose original mind have spread a literary feast for ages, though he, I say, may be considered as in a great measure, the father of morals as well as of verse, because he has displayed in his unrivalled poems every thing that is grand and delicate in composition, and pure and correct in morals, or in Horace's words,

“ Qui, quod sit pulchrum, quod turpe, quod utile,  
quod non,  
Plenius et melius Chrysippo et Cantore, dicit.”

B

yet as he was accessible only to a few literary students, and his principles and opinions so clouded in fable and exalted above the reach of the common mass of the people, it required the able, profound and persevering discussion of the sage philosopher to give perspicuity and extent, force and precision to those moral truths and fundamental maxims, which constitute the basis and direct the line of human conduct in all situations and relations of life. Hence we find that two great schools were opened in a very early period of society, for cultivating the powers of the human understanding and enlarging the sphere of human knowledge, as well as inculcating the principles and practice of virtue. The one was founded by Thales of Miletus in Greece and the other by Pythagoras of Samos in Italy, the one called the Ionic and the other the Italic school. From these two schools issued a vast variety of sects, which were distinguished in after periods by the peculiarity of their tenets, and which shone in their respective spheres with rays of literary brightness.

To rude and illiterate man in the barbarous ages of society, the doctrines of religion and the precepts of morality, were delivered under the disguise of fable and clothed in the awful terrors of wild superstition and imaginary prodigies, the powers of invisible spirits were to strike the alarm, which was to bend the barbarous nations of the earth to the yoke of authority, reclaim them by degrees from discord and criminality, and allure their hearts to wisdom and virtue. Thus says the venerable Strabo.

“ It is not possible to lead a promiscuous multitude to religion and virtue by philosophical harangues,



thunderbolts, the Ægis, the Trident, the spear, snakes and torches were the instruments made use of by the founders of states, to terrify the ignorant multitude into subjection." But though this opinion prevailed in a barbarous age, when philosophy seemed to have taken her flight from the earth, yet upon her return, she was accompanied both with milder manners and more extensive views of science, and took up her residence alternately on the shores of Italy and Greece. There the first schools were opened and the first lectures delivered, which spread the influence of truth and knowledge, and attracted the attention of multitudes from different parts of the world. To Thales succeeded Socrates, Plato, Aristotle, Anaxagoras, Antisthenes, Diogenes and Zeno. To Pythagoras succeeded Xenophanes, Heraclitus, Democritus, Epicurus and Pyrrho, all of whom were celebrated as founders of schools, as cultivators of philosophy, as instructors of youth and as friends and patrons of science.

Thales, the founder of the Ionic sect, was a teacher eminent for his knowledge of philosophy, astronomy and geometry ; and if we consider the early period at which he flourished, he was highly distinguished for great intellectual endowments and extensive literary acquirements. But his successor Socrates is by far the most illustrious character of antiquity. He justly stands at the head of all the ancient philosophers, for his unbounded philanthropy, indefatigable industry and solid instruction of youth in moral virtue. Hence he is styled with great propriety the father of moral philosophy. He was eminently qualified to direct others by his advice, to penetrate into the sources of human action, to

counteract the vices of mankind and to excite them to the practice of virtue by an amiable life and spotless example. The youth of Athens he reclaimed from the excess of folly and dissipation, and like the pole star, whose lustre presents a steady and serene aspect to the wandering mariner, he led his inexperienced followers from the shoals of vice and profligacy, up the hill of science and truth. Let the slanderers of this great and good man blush and hide their heads in shame and disgrace, for their slander revolves upon themselves with accumulated infamy, and their lying insinuations cover them over with the more baseness and malignity. Zenophon who knew him well, pronounced him the most virtuous and the happiest of men; and Cicero truly says, "that he was the first who called down philosophy from Heaven upon earth, who introduced her into the public walks and domestic retirements of men, that he might instruct them concerning life and manners"; and though he was plagued with a scolding wife and was naturally of an irritable temper, yet such was the power of moral discipline over his dispositions and manners, that his mind was neither ruffled by the irritability of the one nor the clamours of the other. But the tragic scene of his cruel and unmerited death, addresses our feelings with peculiar interest and sensibility. He drank the cup of poison and bore the stroke of persecution with the composure of a philosopher and a martyr, and whilst his numerous friends were weeping around him; he alone maintained his integrity and firmness with magnanimous serenity, "A story, says Cicero, which I never read without shedding tears."



“ Of all the disciples of Socrates, says an elegant writer, Plato, though he modestly calls himself the least, was by far, unquestionably the most illustrious.”

To the study of philosophy and theology, Plato united the elegant accomplishments of poetry and painting. In the former he attempted to rival Homer by an epic poem which he composed, but so inferior was he even in his own judgment to that great original, that he committed his own production to the flames in disgust, and abandoned the study for ever afterwards.

In philosophy, however, he rose to higher eminence and attracted more permanent admiration. He founded the old academy, so called from Hecademus, the name of the original proprietor of the garden which he purchased; it was situated in the neighbourhood of Athens, there he opened his school, adorned it with statues and temples, beautified it with a meandering stream, and planted it with lofty plane trees—delightful retreat for the study of philosophy and the residence of the muses! In allusion to this charming mansion, no doubt, is this line of Horace :---

“ Atque inter sylvas Academi quæriere verum.”

That Plato was much addicted to the study of mathematics, is strikingly illustrated by this inscription over the door of his academy, “*οὐδὲὶς ἀγεωμέτρητος εἰσέλτω.*” Let no one ignorant of philosophy enter here. Many anecdotes are related of Plato, that do honour to his name, his character and temper. When he was lifting up his arm in anger to chastise his servant who had offended him, he restrained himself in the midst of his passion and kept his hand fixed and suspended, and said to his

friend surprised at the attitude to which it was raised, "I am punishing an angry and passionate man." And upon another occasion he said to one of his slaves, "I would chastise you if I were not angry." And when his enemies were circulating reports to the prejudice of his character, what did he say? "I will live so, that no one will believe them."

These traits shew a mind well adjusted and a temper well regulated by that philosophy which he inculcated upon others.

But what beautifully attracts our notice in the writings and philosophy of Plato, are the sweetness, glowing conceptions and sublime style of his diction and composition. Perhaps this arose from his early cultivation of poetry, which gave a peculiar elevation and elegance to his expressions. Hence Cicero applies to him this lofty encomium, "That if Jupiter was to descend upon the earth and speak in the Greek tongue, he would borrow the language of Plato."

We are next to turn our attention to another philosopher of extraordinary talents and illustrious fame, who was the founder of the Peripatetic sect, viz: Aristotle. This wonderful genius, this phenomenon of literature, whose philosophical tenets, profound and abstruse speculations reigned in the schools for about 2,000 years with as absolute sway, as his renowned pupil ruled the world by the power of his sword and the splendor of his victories, was a favourite disciple and the successor of Plato. From his earliest years he discovered astonishing powers of mind, and from his numerous writings, he must have possessed the most laborious application.



He was a native of Stagyra, a town of Thrace, on the borders of the bay of Strymon. Hence he is frequently called the Stagrite. He was tutor to Alexander the great, father of logic, inventor of the categories, and syllogisms, and founder of the Peripatetic school, so called from his walking about when he instructed his pupils; he taught in the Lyceum, a grove in the suburbs of Athens. Plato early discovered the acuteness of his genius and penetrating abilities: he called him the mind of his school; and used to say when he was absent, "that intellect is not here," intimating the high opinion which he entertained of his strong intellectual powers. And Philip, king of Macedon, hearing of his great literary reputation, wrote him the following letter when he appointed him preceptor to his son:—

#### PHILIP TO ARISTOTLE.

"Be informed that I have a son, and that I am thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will undertake the charge of his education, I assure myself that he will become worthy of his father and of the kingdom which he is to inherit."

And Alexander afterwards entertained such strong affection for him and felt such warmth of gratitude for the many advantages which he derived from so good a preceptor "that he professed himself more indebted to him than to his own father," declaring that Philip had only given him life, but Aristotle had taught him the art of living well. Nay, what more striking instance can we produce of the lively interest which Aristotle felt for the true dignity, honour and piety of his pupil, than this

memorable admonition with which he closes one of his epistles "reminding him amidst his unexampled triumphs and unbounded conquests, that those who entertain just sentiments of the deity are better entitled to be high minded, than those who subdue kingdoms."

We proceed now to the consideration of a sect of philosophers, who derived their reputation more from the rigid austerity of their manners than from the depth of their erudition or the extent of their learning. The Athenians at this time were much degenerated from the simplicity of their fore-fathers. They were involved in a vortex of luxury and pleasure. External parade and vanity, pomp and show and the gilded ornaments of the world, supplied the place of inward purity of mind and the severe moral virtues: hence arose the sect of the Cynics, who by a rigid attention to plainness and even vulgarity of attire, attempted to counteract the vices of extravagance and unbounded excess, which were then overflowing with the rapidity of a torrent, all ranks and degrees of society.

This sect was so denominated, either from their snarling morose manners, which resembled the grinning of a dog; or from the temple of the white dog, Cynosarum, as it was called, near Athens, where Antisthenes opened his school and became the founder of the sect. His immediate follower Diogenes was still more austere in his demeanour and ridiculous in his apparel. He appeared in public in a coarse garb, carrying a wallet in one hand and staff in the other, as emblems of his rusticity and beggary: he possessed however, a noble independence of mind and stern republican virtue; he renounced every object of ambition and pleasure, and looked down with a sovereign contempt upon riches, honours and



worldly grandeur ; he lived in a tub as his habitation, and wore the coarsest cloak as his ornament ; but his soul was lofty, incorruptible and virtuous. Even Alexander the great admired his magnanimity, and declared, " If he was not the conqueror of the world, he would be Diogenes the Cynic." Many anecdotes are related of him, highly illustrative of his honourable, his indignant independence. Being asked by Craterus to come and live with him, No, said he, " I had rather lick salt at Athens than dine with Craterus." How happy, said one, is Calisthenes, that he lives with Alexander and participates in the enjoyments of his sumptuous table. No, said Diogenes, " he is not happy, for he must dine and sup when Alexander pleases." Would you be avenged upon your enemy, said Diogenes, " be virtuous that he may have nothing to say against you."

By such ruggedness of manners and sterling independence of mind, did this haughty philosopher recommend and enforce the practice of virtue. A character of such high toned sentiments, grounded upon principles so apparently vulgar and groveling, may shock the delicacy of modern refinement, but in the just estimation of the virtuous mind, it ranks upon a proud pre-eminence that will attract the notice and secure the veneration of ages.

From this sect arose another of rather more gentleness, but not more relaxed habits of morality. This was the stoic sect, so called from the Greek word *στοα*, which signifies the porch. Its founder was Zeno ; and though born in Cyprus, the residence of luxury, yet he cultivated and practised the most inflexible virtue. It appears from his character, that he taught a strict system of morals and exhibited a true picture of correct

morality in his own life. The stoical wise man, contained in his character an assemblage of all the virtues, and though an imaginary representation of the fancy, yet it exhibited in complete form the lines of moral perfection.

As for the different sects which sprang from the Pythagorean school, time will not permit me to enlarge upon their history; the most distinguished of which were the Epicureans and Sceptics; nor in an address of this kind, is it necessary to do more than point out the discriminating features of their principles and tenets. Pythagoras himself, taught the doctrine of the transmigration of souls. Epicurus recommended pleasure as the chief good of man, and Phyrro maintained, that we ought to doubt of every thing, and that there was no certainty in human knowledge. These sects acquired celebrity in their day, and had their adherents and admirers, but as their principles are of a pernicious tendency, and calculated rather to weaken than strengthen the foundation of morals, we shall pass them over with the mingled feelings of admiration and compassion. What is remarkable in the discipline of Pythagoras, was the silence which he successfully enjoined upon his pupils; so that for the space of two years and upwards, he prohibited them from speaking in his school—what a noble legacy would he have left posterity, if he had bequeathed to all succeeding preceptors, the method which he adopted in accomplishing so desirable an end! But such restraint has hitherto proved ineffectual. Prating, vociferation and loquacity still reign predominant. The ἑπεα πτερόεντα, still fly with the rapidity of lightning, ungovernable by scourge, ferula or preceptorial frowns of authority.



Subsequent to this period, if we trace the progress of philosophy and science, we will find them raising their heads in Egypt; they seemed to have accompanied the triumphant arms of that daring conqueror who subdued the world, and at length, to have taken up their residence in Alexandria. This city was founded by Alexander the great, which he designed as an emporium of commerce, the theatre of the arts, and the palladium of letters, as well as of arms. Under the Ptolemies, the schools of Athens were removed to Alexandria, and there almost every Grecian sect found an advocate and a professor. The Alexandrian library, afterwards so famous, was founded by Ptolemy Lagus, enlarged by his successor and enriched with a vast collection of books; at last it was encreased to the amazing number of 800,000 volumes. Even a college of learned men was founded in that city, who, that they might have time and leisure to prosecute their studies, received an ample support at the public expense. This is the first regular collegiate establishment we read of in history. Thus, learning by degrees travelled from Egypt to Greece, and from Greece to Egypt, and reverberated its resplendent beams, like the corruscations of the Aurora Borea is, alternately between both countries. At length, however, it was either wafted to Rome on the wings of the victorious Roman eagle, or imbibed by the Roman youth in the schools of Athens, and thence transported to the shores of Italy. Hence the literary splendor of the porch, the lyceum, and the academy spread its light as far as the bounds of the Alps, and found a welcome asylum within the walls of imperial Rome.

What illustrious examples of polite literature, of exalted genius, of splendid talents does each country exhibit ! In history, who ranks higher than Herodotus and Thucydides, Livy and Sallust, Plutarch and Tacitus ? In Tragic composition, who excels the elegance and energy of Euripides and Sophocles ? In poetry, who soars higher than Homer, Pindar and Virgil ? In oratory, where can we find the resistless powers, the all subduing force, the overwhelming torrent which bears all before it in the speeches of Demosthenes, Pericles, Hortensius and Cicero ? In them indeed it may be truly said, that nature has concentrated all the thunders of her eloquence. In criticism, Horace, Quintilian, Dionysius Halicarnassus and Longinus stand unrivalled. And perhaps in no age, as legislators, have Lycurgus, Solon and Numa been surpassed. Yet, what are all these mighty geniuses, these luminaries which shone in their own sphere and in their own day, with a momentary blaze of fame and glory ? What are their highest pretensions but vanity, their most splendid honors, but as meteors of the night ; if we compare them with the highest orb of all ; and draw a comparison between the christian system of divine truth and the correctest systems of Heathen morality ; between the immortal splendor of the gospel and the brightest displays of frail mortality ?

Here let us pause, reflect and adore ! Here let us raise our eyes to the Heavens and be thankful !

When the earth was overwhelmed with waves of darkness, and bound in chains of superstition and vice, when the nations groaned under the pressure of guilt, misery and suffering, when there was no eye to pity, no hand to help, no mercy to shield or save, he, who



was the brightness of the Father's glory and the express image of his person, descended from a cloud with the voice of reconciliation, he opened the gates of Heaven to repenting sinners, he burst the prison doors of the grave and "brought life and immortality to light."

Hail holy light! "offspring of Heaven, first born. Hail, thou universal Lord! be bounteous still, and give us only good." "Glory to God in the highest, on earth peace and good will towards men."

Here is a teacher of righteousness, who taught as never man taught, and spoke as never man spake, and before whom all other teachers sink into insignificance. Here is a messenger of peace, of truth, of love, enriched with every grace, surrounded with every virtue, and carrying the blessings of every mercy as satellites in the orbit of his glory. Here, the sun of righteousness beams forth in the effulgence of his majesty. He extinguishes all subordinate luminaries by the brightness of his rising, and pours a flood of light and of life over the dusty eye of night and of death. And if Anaxagoras of old, desired his pupils to look to the heavens as their country; and if for this, he was honoured with a tomb and a monument to perpetuate his memory and his fame, on which was inscribed this epitaph.

! "Ενθαδε το πλείστον αληθείας ἐπεὶ τέλος περὶ σῶσιν  
 ἀνθρώπων κείται Ἀναξαγόρας."

If altars, I say, were raised in honour of him, a mortal like ourselves, the one dedicated to truth and the other to mind; what everlasting monuments of fame and glory, of gratitude and love, should be engraven upon the hearts of the whole human race, for those unparalleled blessings which were ushered into the world, by

the doctrines, the life and death of the son of God ! He only is the way, the truth and the life. Abandon all other teachers and philosophers therefore, and follow him.

But here alas ! we must reverse the scene and view horrors upon horrors, that are calculated to rend the heart with pity and indignation. We must contemplate the devastation of nations, the destruction of the arts, the decay of falling monuments, the banishment of civilization and taste, the carnage and cruelty of mankind, and the introduction of barbarity in all its furious and ferocious consequences. The soul shudders at the thought of such a picture, and is shocked at the distorted and mangled spectacles of calamity, ruin and desolation therein exhibited.

In the Roman empire under Augustus, though its artificial form continued and its nominal officers were still employed to move the springs of government, yet real liberty was driven from the state, and despotism had planted its iron roots in that soil which was once the nurse of the most exalted virtues, of sublime genius and unrivalled heroism. The energies of the people were gradually enervated. The public mind was debased into groveling sentiments, and luxury in streams of corruption, spread over the land. Genuine freedom thus bleeding in every pore, lay prostrate on the ground and was overwhelmed in a torrent of vice and profligacy. Hence, that great empire, whose very name had struck terror into the surrounding nations, and waved the banners of conquest nearly over the whole known world, at length, sunk under its own unwieldly mass, became a prey to hosts of barbarous tribes, and by a series of



tremendous shocks, was hurled into irrecoverable ruin. The Saracens in Egypt, the Vandals in Spain, the Gauls, Huns, Franks and Goths in France and Italy, having broken loose from the northern hives, swept all before them with pestilential destruction. This is beautifully and eloquently expressed by the Poet.

“ As of. have issued host impelling host,  
The blue-eyed myriads from the Baltic coast ;  
The prostrate south to the destroyer yields,  
Her boasted titles and her golden fields.”

About the beginning of the fourth century, Alaric entered the imperial city with rapacious fury amidst the silence of the night. In the awful gloom of this horrid catastrophe, he directed his march by the conflagration of temples and palaces. The slaughter was dreadful, and after glutting his vengeance upon the once illustrious, but now defenceless inhabitants, the sons and daughters of consuls, patricians, and venerable senators, were doomed to be dragged in chains by this triumphant conqueror, at his chariot wheels. Thus this imperious savage, this victorious despot displayed his bloody banners over the prostrate eagle of ancient Rome. From this period a night of total darkness ensued, during which, until nearly the commencement of the 8th century, scarcely a glimmering light of literature appeared to shew, like darkness visible, by its dying struggles, the horrid and ghastly state to which learning was reduced by the cruelty and carnage of the times. After the calamities to which literature was exposed in the destruction of books and libraries by the violence of savage barbarity : the first restorers of letters seem to have been the Arabians and Saracens. In the beginning of the 8th century, this wonderful people equally famous

for their conquests and their love of learning, overran the Asiatic provinces. In the rapid career of their progress, they found many Greek books, particularly Aristotle's works, which they translated into their native language, and thereby preserved the light of science from being totally extinguished. Impelled by the love of conquest they extended their victorious arms into Africa, Europe, Spain and Italy, and carried along with them, their literary genius and taste. Suspended at times in their military operations, their literary acquirements diffused themselves in all directions, their active and energetic minds ceased not to cultivate letters, when they rested upon their arms; hence they laid the foundations of schools, academies and colleges. Thus, amidst the rugged rage of war, at intervals they introduced the cultivation of learning, the softer influence of civilization and refinement, and brighter prospects of science and knowledge. And though they studied the composition of Aristotle, Galen, Democritus, more than of Homer, Pindar, or Virgil, yet they did not wholly abandon the temple of the muses. Mathematics, astronomy, metaphysics and logic, together with medicine and chymistry, were the branches of learning, which arrested their attention. The flights of poetic fancy, were too exalted for their ferocious habits. This progress, however, is perfectly natural, in the regular order of the human mind, in the acquisitions of knowledge; as the intricate and abstruser researches of philosophy commonly precede the elegant refinements of polite literature. Owing to this extraordinary people, the first schools were established in Italy, from which the western parts of Europe were enlightened with science, at



the commencement of the 8th century, the most famous of these, was Padua. And though, it was principally a school of medicine, yet we may justly say, that there was laid the ground work, which afterwards gave rise to academical institutions and collegiate honours. To this one, at no distant period, succeeded Bologna, Paris and Oxford. The origin of Paris and Oxford may be traced back to the 9th century, but Bologna lays claim to a much earlier date. Alfred the great of England, and Charlemagne emperor of Germany, who then flourished in their glory, may be considered as the earliest luminaries of the modern world ; they encouraged learning both by their example and patronage, and their names at present, justly stand high in the temple of fame. Alfred founded the college of Oxford about the 9th century, and Charlemagne by his great power and influence, became the distinguished patron of many schools and colleges, both in Germany and France, about the same period. To every person who reflects with any degree of attention upon the progress of literature, it must appear obvious, that the establishment of colleges and universities forms a striking æra in the history of science. During the dark ages, when priestly domination prevailed, schools and academies were confined to the monasteries and cathedrals, and were limited to the instruction of youth in the elements of grammar, in connection with the monastic ceremonies. Learning was thus made subservient to the ambition of the church, and from its infancy was made to lisp the language of adulation, servility and priestcraft. But in consequence of the foundation of collegiate institutions, the human mind became gradually unshackled, it burst-

the chains of superstition and prejudice, and ascended to an eminence, where it could display its native energies. In reality, it bounded beyond the bondage of ecclesiastical tyranny and stood erect upon the solid pillars of manly independence. In these seminaries numerous professors were appointed, lectures were delivered upon the different branches of science, the time of instruction was ascertained and fixed. The proficiency of the students was encouraged by suitable marks of approbation, and to crown their exertions and merits with the highest applause, degrees and collegiate honours were granted according to their comparative scale of improvement. Hence the origin of Bachelors' degrees, Masters' degrees, and Doctors' degrees. These honours were conferred, either according to the time the youth prosecuted their studies, or the degree of progress which they had made in the extended circle of the arts and sciences.

A college, strictly speaking, is an assemblage of several bodies or societies, or several persons in one society. Colleges, among the Romans, embraced indifferently those concerned in the offices of religion, and of the liberal and mechanical arts. Hence under the Roman empire, there were not only colleges of augurs and religious ceremonies, but of the useful trades. However, in the sense, in which this phrase is taken in modern times, it may be used for a public place, endowed with certain revenues and privileges, in which the several parts of learning are taught, and where a certain number of professors are engaged for the instruction of youth, in the different branches of polite literature. An assemblage of several of these colleges constitutes what is called a university.



The different honours conferred in these seats of learning, were designated by different names. Bachelors in the university sense, are those persons who have attained to the *Baccalaureate*, or who have taken the first degree in the arts and sciences. It seems to have been a term borrowed from the custom of the feudal system, and applied either to those enterprizing adventurers, who had attained to the honourable rank of knight-hood, but had not a sufficient number of vassals to carry their banner before them in the field of battle ; or it was a title given to young cavaliers, who, having made their first campaign, received the reward of the military girdle, or perhaps, it served to denominate him, who had overcome his antagonist, the first time he had engaged in a tilt or tournament. But in a literary sense, I rather incline to adopt the etymology of Martinus, who derives the word from *Baccalaureate*, i. e. “ *Baccalaurea donatus*.” In allusion to the custom of crowning poets with laurel, as was the case with Petrarch at Rome, An. Dom. 1341—Vid. Encyc.

Master of Arts again, is a higher degree than the former ; as it required a longer period of study and a more advanced degree of proficiency in the arts and sciences. The period of attendance upon a college or university, as a qualification for this honour, varied according to the particular ordinances and immunities of each university. Hence, some colleges require three years, some four, some five or even six years preparation, for this honourable distinction.

A Doctor's degree again, appears to be the highest honour of all. This honour implied that the graduate, was not only entitled to such rank by his merits and literary acquirements, but that he was qualified for teachin

others, any branch of the arts and sciences in which he had acquired so great celebrity. The term *Doctor* in its original signification, has this import—This high honorary distinction, is or ought to be conferred only on such literary characters as have, either made a splendid figure in the sciences, or been the authors of some important discoveries which will exalt and perpetuate their fame in the learned world. Without this it is an empty title, a badge of disgrace, a fool's cap, instead of an ornament of wisdom. What Heumannus says of the Italian universities, may with great justice be applied to such persons as are dubbed doctors, without learning. “Plures igitur doctores habet Italia quam doctos, et inania honoris insignia preferuntur, eruditioni solæ.”

According to Doctor Robertson, it is sufficient to demonstrate the high degree of estimation, in which doctors in the different faculties were held, that they contended with knights for precedence. And the dispute, says he, was terminated in many instances, by advancing the doctors to the dignity of knighthood. Hence the origin of the phrases “*Milites clerici*, *Milites literati*.” Canonical soldiers, or clerical knights, as the terms signify.

This view of the subject however proves, that these new establishments for education, together with the extraordinary honours conferred upon learned men, whilst they raised the profession of literature, even in the middle ages, to an equal rank with that of the military profession, contributed also to encrease the number of students in the universities, and revive the study of the arts and sciences.



It appears from the following historical facts, how amazingly rapid the number of students was multiplied in the different collegiate seminaries, almost indeed, to such a degree, as to exceed the bounds of credibility. In the year 1262, there were 10,000 students in the university of Bologna. In the year 1340, there were 30,000 in the university of Oxford, and in the same century, no less than 10,000 graduates voted upon an important question in the university of Paris; from which fact, the whole number of students in that respectable seminary must have been immense.—Vid. Robertson's Char. 5th.

Having thus brought down the subject to this remarkable æra in the history of learning, when it was raised to so distinguished a rank and high estimation. Let us now endeavour briefly to trace, the causes that may be assigned for its revival and increase in subsequent periods of society in Europe; as necessarily connected with the origin and progress of literature, and the establishment of colleges in the United States.

1st. The finding of a copy of the Pandects of Justinian at Amalphi, A. D. 1137, had its effect upon the progress of learning. This fortunate event contributed to spread the study and knowledge of the civil law over Europe with amazing rapidity. It roused a spirit of enquiry into the foundations of that important and interesting science, and unfolded the soundest principles of equity and jurisprudence. Hence, a college for the exposition of the civil law, was opened at Bologna, a few years afterwards; and lectures were delivered upon the same subject at Oxford, as early as the year 1147.

Before this period, judges were left without any fixed guide to direct their legal enquiries, they wandered over the crooked paths of loose, traditionary customs, fluctuating as a ship at sea, without rudder, ballast or compass. But by having a written code of law, in consequence of this happy discovery, to enlarge their views, and direct their decisions upon cases that involved the dearest rights and liberties of the people, their minds were restrained to an unalterable principle of rectitude, and enlightened by a more accurate knowledge of this noble science. Hence the decisions of the courts of law were fair and equitable, the profession itself, assumed a higher rank in the estimation of society, and justice flowed as a mighty stream, deep, clear and unpolluted.

2dly. The crusades may be considered as another cause of the revival and progress of learning. This wonderful event, tended to intermingle the customs and manners of the Western and Eastern parts of the world. It operated upon the human mind, with a religious phrenzy, and roused it from its lethargy. The knowledge and improvements of one country were communicated to another. A spirit of energy and emulation was excited by comparing them together. A succession of causes and effects was introduced, which contributed to abolish ignorance and anarchy. Thus commerce and the arts, science and refinement, civilization, and order sprang from the collision of martial violence with superstitious and vehement enthusiasm. The magnificence and splendor of Constantinople alone, whilst they captivated these fanatic invaders with admiration, naturally tended to awaken their ingenuity



as well as curiosity, and to excite an ardent passion of imitating what they beheld with so much astonishment and delight. Such grand and novel scenes presented before them, in the career of their conquests, opened their eyes gradually to a more extensive knowledge of the world. The horizon of their knowledge was enlarged as they travelled from country to country ; they acquired new modes of thinking, as they mixed with more enlightened and polished nations than themselves, they felt a sense of new wants, new enterprizes, new energies, and the sources of their information were extended whilst their taste and manners were cultivated and refined. So that from the æra of the crusades, at the commencement of the 11th century, may be traced the diffusion of several kinds of knowledge, both useful and ornamental.

3dly. Another cause which contributed to revive and accelerate the progress of learning, was chivalry. This remarkable institution, which seems to have equally cherished the love of the fair sex, of religion and of heroism, was, in a great measure the offspring of the crusades. The spirit of enthusiasm and of fanaticism, which fired the nations of the earth and inflamed them with an impetuosity, bordering on madness, to rescue the holy land from the grasp of the infidels, led them with a continued ardour, to embark in the honour of the ladies, to espouse the cause of the unfortunate, and to sympathize in the sufferings of distress. From deeds of arms, which swelled the youthful breast with high sentiments of valour and renown, the undaunted soul of the enterprising hero, was softened into tenderness and melted into pity and love ; to these

two passions, so congenial in their nature, was added the power of a supernatural influence, to augment the warmth of natural feelings. Religion consecrated his affections, and the native passions of his soul reverberated the holy strains of such ardent enthusiasm. The point of honour and gallantry seemed kindled from the altar of God, and the heroic knight was at once enraptured with the charms of beauty, inspired by a divine impulse, and exalted to deeds of immortal enterprize. How wonderful the change ! Hermits and Pilgrims were turned into knights and heroes, the land of Palestine became the nurse of military achievement, and the most enthusiastic fanatic was converted into the intrepid champion and the impetuous lover. From this system, so honourable and extraordinary, the passion for war was tempered by courtesy, the prize of contending champions was adjudged by the ladies, and the manners of those valorous knights, who fought for the smiles of female beauty, were softened into humanity. Hence, "not only the splendour of birth, but the magnificent castle surrounded with embattled walls and massy towers, and crowned with lofty pinnacles, served to elevate the imagination of the romantic hero, and to create an attachment to some illustrious heiress, whose highest honour it was to be chaste and inaccessible," at once the fair object of his admiration, his love and his military prowess.

In the character of the true knight in the golden days of chivalry, we behold an assemblage of all the virtues. "His air was noble, his deportment manly, and his manners condescending ; his promise was inviolable, his words sacred, and he chastised that falsehood in others which was the object of his abhorrence." The professi-



ons of his attachment were firm and sincere, and all his actions were dictated by courage, guided by honour, and they terminated in virtue. In a word, to the protection of innocence, to the relief of oppression, he dedicated his sword and his life. Thus a great change of manners was gradually effected, the rude origin of heroic gallantry was mellowed by gentle refinements, and the higher ornaments of the understanding, were combined with the delicate feelings and delightful sensibilities of the heart. A desire of pleasing by an insinuating sweetness of address, was introduced. And a conspicuous place was given to the female sex in the ranks of society. The passion of love was purified by delicacy, heightened by sentiment and exalted by every noble and manly virtue. Hence learning and taste were cultivated, the pleasures of conversation became more refined and instructive, and the circles of the ladies were irradiated with the lustre of science, in addition to the charms of beauty and loveliness.

4thly. Another cause which contributed to the diffusion of knowledge and the revival of science, was the invention of the mariner's compass. This took place about the beginning of the 13th century; though the Chinese lay claim to it at a much earlier date.

By this important event, the bounds of navigation were extended, new regions were explored, new islands and new continents discovered, and the intercourse of man with man, was carried over the tractless ocean to the remotest climates and countries of the world. Not long after this period, in 1492, this great continent, the present residence of true liberty, peace and independence, was beheld by the piercing and

nautical eye of Columbus ; he encountered the perils of the mighty deep, together with storms, tempests and mutinies ; and after braving every danger of element, climate and weather, with a magnanimous and undaunted mind, at length, arrived at a port of safety. The consequence of this discovery on this vast extended continent and ultimately redounding to the happiness of the world, we trace every day flourishing before our eyes—these consequences are exemplified in a striking manner, in the cause of freedom and learning, in the establishment of seminaries of education, in the propagation of science and knowledge from east to west, and in the liberal encouragement given to men of genius and literature, to induce them to devote their time and their talents, to the cultivation of the human mind. Had it not been for the discovery of America, who can describe the calamities and distress to which the persecuted exiles of Europe would have been subject, in the diabolical bastiles of horror and oppression ? But a benevolent providence, hath opened a blessed asylum and security in this happy land, where the sufferings of republican virtue are consoled and relieved, and the noblest efforts of republican genius and industry, are honoured and rewarded.

5thly. The inventions of the modern method of making paper and the art of printing, have had considerable influence in the extension of knowledge and the revival of letters.

In the 11th century the manner of making paper, now universal, was invented, and it was followed shortly after by the art of printing, both of which important inventions contributed greatly to increase the number of



manuscripts and books, to give permanent duration to their existence, and to usher in by a general diffusion of knowledge, the illustrious æra of the reformation. To any one acquainted with the history of the middle ages, it is a striking fact, that the scarcity of books was a general complaint; the destruction of the Alexandrian library, by which seven hundred thousand volumes were consumed in the flames, and the horrid devastations committed by the inroads of barbarous nations, which, in their progress, ruin and dismay, spared neither the monuments of the arts, the residence of the sciences, nor even the existence of human life, gave a finishing catastrophe to the cause of literature, and ingulphed by a chaotic convulsion, in a vortex of the most barbarous ignorance, the most celebrated productions of antiquity. In these horrid disasters, the most valuable books and manuscripts perished, and the materials of their composition could with great difficulty, be obtained. The Romans wrote their books on waxen tablets, or parchment, or the Egyptian papyrus, but owing to the turbulent state of the times, and the rage of military despotism, the intercourse of nations was stopped, the papyrus was not to be procured, and parchment was so scarce, that writers were obliged to erase one species of composition and substitute another in its place. It is a remarkable circumstance, which proves the deplorable scarcity of books at this period, "that Lupus Abbot of Feniers wrote to the Pope, An. Dom. 835, beseeching him to send him a copy of Cicero de oratore and Quintilian's Institutes:" For says he, "though we have parts of these books, we have no complete copy of them in all France." And such indeed,

was the high value of books in those days, that any person who was so bountiful as to make a present of one to a church or monastery, it was deemed a donation, "pro remidio animæ suæ" in order to gain the forgiveness of his sins, perhaps the salvation of his soul.

The ignorance of all descriptions of people, as well clergy as laity, was equally striking and universal at this time. It is a notorious fact, that many dignified ecclesiastics could not subscribe the canons of the councils, in which they sat as members. And one of the questions put to the candidates for orders, was, "whether he could read the Gospels and Epistles correctly?" Alfred the great too, bitterly complained, "that there was not a priest from the Humber to the Thames, who could read the Liturgy in his mother's tongue." But we read of no complaints of any ecclesiastic, being too scrupulous to receive the emoluments of his office or of refusing the fleece for the sake of the flock. Oh! no, no such thing. For, a celebrated historian of the dark ages, says, when speaking of the perverted taste and excesses of the clergy; "Potius dediti græ quam glossæ, potius colligunt libras quam legunt libros, libentius intuentur Martham quam Marcum." "They were rather devoted to the gratification of the appetite than the interpretation of the scripture, they rather collect pounds than read books, they look more intensely upon Martha than upon Mark." Holy Fathers, chaste and modest priests, pure, simple and temperate christians, who preferred to lay up bags upon earth, rather than in Heaven! The Gospel no doubt flourished in thy hands, worthy pastors of the Christian flock!! Leo, the 10th indeed, was a singular exception to these remarks, for he was



distinguished for his munificence and generosity in the cause of literature. Nay, while he poured out the Anathemas of his wrath and the fulminations of his vengeance, against the new doctrines of Luther, he published a bull of excommunication against all such persons, as should dare to censure the poems of Ariosto, and during his pontificate the church of a monastery was rebuilt, because it had a manuscript of Tacitus buried in its ruins. How happy and rare a circumstance is it, to meet with a character at the head of a church, in which were united so much genius, religion and literary taste ! While his holiness laboured to pull down Luther, he erected a church ; and whilst he prohibited the scriptures from being soiled by the hands of the laity, he encouraged the reading of Tacitus. However, by the invention of making paper and the art of printing, a new æra commenced, more auspicious for literature. These causes operated successfully in the increase of literary productions, they promoted a spirit of reading and inquiry, and by multiplying the number and diminishing the price of books, extended the circle of the sciences and were ultimately the means of laying the foundation of schools, libraries and colleges. Hence poverty itself may be considered as instrumental in the revival of learning ; because the tattered coverlet, that composes the beggar's garment, forms the materials of the manufacture of paper, which has contributed so much to the increase of books, to the preservation of science and the extension of learning and knowledge.

But the invention of printing is the most important of all other fortunate events, in the accomplishment of this great object. This, in a manner, renders the pro-

pagation of knowledge, as rapid and resistless as human thought. By this discovery, additional incitement is given to stimulate the reasoning powers of man, motives to literary fame are placed within our reach, and the velocity and facility of the conveyance of useful information are proportioned to the wide range of human knowledge. The *Press* is the expression of the public sentiment, as well as of our private opinions. It is the vehicle of our noblest feelings and the security of civil and religious liberty. Let the press be free, and the light and fire of genius can never be extinguished. Liberty and learning can never die. Despotism with its thousand tortures, trembles in its presence, and the hydra of superstition and ignorance falls enfeebled before it. The exalted spirit of man hails its auspicious arrival, and all the powers and energies of the soul, accelerate its velocity. Like Virgil's natural and striking, simple and sublime description of fame, it flourishes by its own vigour, and acquires strength by the momentum of its own rapidity. "Mobilitate viget, viresque acquirit eundo."

In the year 1450, the first Latin Bible was printed ; and *John Faust* has the honour of being the first printer of the holy scriptures. He is reported to have carried a number of his bibles to Paris, and when he exhibited them for sale as manuscripts, they were so exactly alike, without the smallest variation of a letter or stop, that they concluded he must have had dealings with some evil spirit. Hence arose the marvellous stories of the Devil and Doctor Faustus.

From this grand invention, so like a miracle, many useful consequences were derived. The means of in-



struction were more easily obtained and more extensively circulated. Books were soon multiplied on every subject. The clergy became alarmed, the laity became enlightened, and the truths of science and philosophy spread beyond the precincts of the monasteries. Man once more stood erect in the image of his maker, and his soul beamed with intelligence.

6thly. Shortly after this period the dawn of the reformation commenced, the rights of conscience were vindicated, the chains of superstition were struck off, clouds of ignorance were dispersed, the progress of light was accelerated, and the cause of truth was established upon a basis durable and lasting as the rock of ages. By this auspicious event, the human mind was disenthralled, the thunders of the Vatican were silenced, truth arose in glory, as if from a furnace of affliction, and the scriptures became triumphant. Then the pure light of revelation beamed on the soul of man, the tyranny of the church of Rome was shaken to its centre, and that iron sceptre of pride and priestcraft, under whose yoke, all Europe had groaned for ages and was bowed to the dust, was shattered into fragments. The reformation that commenced in the 16th century, accomplished all this; and the truths of the gospel, the powers of reason and the illuminations of science, ascended from a long night of ignorance and barbarity, to the dawning of a splendid day.

In this glorious cause, the indefatigable labours, the ardent spirit and the profound researches of Martin Luther, Melancthon and Erasmus, will be held in veneration as long as the world endures. To call such men ruffians, as has been lately done, is the venom and invective

tive of the basest slander. By their extraordinary exertions in union with many other learned men, the spell of ecclesiastical tyranny was broken, the principles of science and religion were deeply examined, and the delusive pretensions of imposing creeds and corrupt systems of human authority in matters of faith, were probed to the bottom. Hence the human mind, thus rescued from the fetters of prejudice and superstition, boldly advanced in the cause and defence of truth by reason and argument. To expect uniformity of opinion when the objects of inquiry are so multifarious, is absurd, it is contrary to reason and common sense. Procrustes' bed, is long since exploded, and I trust such torture never will return, either to stretch or confine the manly efforts of the aspiring and independent soul. "He that will not reason, says the philosophical Drummond, is a bigot, he that cannot reason is a fool, and he that dares not reason is a slave." Hence the mists of error and corruption fly before the powers of reason, and the paths of knowledge are pursued, illuminated with lamps of unsullied brightness. Thus the revival of learning, the reformation of religion, and the enlargement of philosophy, went hand in hand together; like children of the same parent, their bosoms are united by kindred affection, their interests are the same, their honours are the same, and their hopes and triumphs are the same. Nay, the highest endowments of intellect, cleared the way, and guarded the ground, for their victorious advancement to glory and success.

From these principles, it may be justly asserted, that from the commencement of the 16th century,



more hath been done to promote the progress of knowledge and extend the bounds of science, than was ever accomplished in all ages of the world before. In consequence of such discoveries, may humanity and toleration, as well as knowledge and truth, overspread the land, and may our hearts expand with gratitude to heaven for such blessings !

Let it not be supposed or imagined, that it is intended to inculcate intolerance or illiberality to the catholics, by any thing here asserted, by no means. In this free country, every man hath equal rights, civil and religious. Christianity is a spirit of love, good will and benevolence; and honest men of all religious denominations, we believe, are equally acceptable in the sight of God, and equally respectable in the estimation of man. In all sects and religious societies, the incense of the purest devotion ascends to heaven, from the upright and contrite heart—"So that in every age and nation of the world, he that feareth God and worketh righteousness, is accepted with him." Yet he only is the true worshipper, that worshippeth the Father in spirit and in truth.

The domination of the church, is the worst of all dominations, and the tyranny of the priesthood, the worst of all tyrannies. They arrogate to themselves a dictatorial superiority, which neither their principles, their talents, nor any creeds of fallible men can justify. For any corrupt mortals to claim, that their creeds or systems constitute the mother Church, is impious in the extreme, it is nearly approaching to blasphemy. Christianity alone is the mother church, the gospel its basis, and Christ alone, head of it. The asperity and

rivalship of all sects, are hostile to the christian spirit. Instead of calling back all christians, to return to the bosom of christianity, and repose upon its love, as Christ leaned upon the bosom of his beloved disciple, they too often send a sword among the followers of the meek and lowly Jesus. They sow dissention, discord and strife upon the earth; they engender malignity and revenge; they propagate tenets and opinions, which are the offspring and the image of Hell. "Such wisdom cometh not from above, it is earthly, selfish and develish." Let me sound this awful and alarming truth in their ears, that the Bible is the book of God, and freedom of inquiry, the birth right of man. "I speak unto wise men, judge ye, what I say."

From such a general view of the subject, the following observations may be deduced: we may see the regular progress of learning and science, from the earliest periods of society, gradually, though imperfectly, delineated. In tracing their origin and advancement from a fabulous and barbarous state, we find the light of knowledge opening like the dawn of the morning, and after experiencing a variety of trials, sometimes prosperous and sometimes adverse, it hath, at length, ascended to the present height of illumination. And such is the distracted state of Europe; such the horrors of war which rage in those disturbed countries, where the truths of science once shone with meridian brightness; that we may reasonably expect, that she will visit our continent in a blaze of glory, attended with a proportionate share of those great discoveries and improvements, which have been made in the ancient world.— Here it is hoped that liberty and learning in union with



each other, will flourish in bloom and vigour, and our great empire be no less distinguished for philosophy and science, than it has been justly admired for the noble and successful struggles it has made for freedom and independence. Under the fostering wings of Liberty, science hath fled from calamity and persecution in Europe, and taken up her residence in the wilderness of the woods. At the commencement of the 15th. century, the great soul of Columbus, by a proud anticipation, in the visions of his mind, foresaw the rising glories of America. He viewed the promised land, he died, and is happy. He foresaw a Washington, "*clarum et venerabile nomen,*" ascend to military fame by patriotic heroism. He foresaw a Franklin, "*Fulmen eripuit cælo, sceptrumque tyrannis,*" with a mighty genius untutored from the cradle of nature, display the talents of an illustrious statesman and a profound philosopher. A Rittenhouse, with talents deep, acute and penetrating, follow the steps and trace the discoveries of a Boyle and Newton. A Henry, with all the powers of an original mind, justly contend the palm of eloquence with a Demosthenes and Cicero, a Chatham, a Fox and a Pitt, a Curran, an Erskine and Grattan. Nor is it to be supposed, that in poetry and painting, in history and the mechanic arts, in the revolving years of time, we will be excelled by the brightest geniuses of antiquity. Our Steuart, our Copley and West, may be compared to Michael, Angelo, Raphael and Titian; nor ought Guy, our adopted citizen, to be overlooked, who possesses original genius, nice execution and exquisite taste in landscape painting. And our Barlow, our Trumbull, our Humphreys, and Linn are not without merit in the temple of poetic fame.

What mortal can stop the rays of the rising Sun, from darting their light and heat through our atmosphere, and piercing to every region and climate of the earth? In the same manner, who can curb the daring efforts of the human soul in ascending the hill of science, and rising to the summit of fame and perfection, particularly if deriving their strength and vigour from the fruits of genuine freedom and independence? Here the tree of liberty is planted, in approaching ages the American Eagle will perch on its highest bough, and future generations, adorned with the luminous honours of the arts and sciences, will shelter under its branches.

“*Id sa hæret scopulis, et quantum vertice ad auras,  
Ætherias, tantum radice in Tartara tendit.*”— VIR.

In the 2d. place it is contended, that College institutions ought to be encouraged, for the purpose of carrying forward to a greater extent, the progress of learning, than could be accomplished in private Seminaries. One man may have a genius for the classics, another for the mathematics, another for history, another for moral or natural philosophy, another for belles lettres, and another for some one of the mechanic arts. But it is not possible in the nature of things, that any one man, be his pretensions ever so high, or his talents ever so great, can condense, within the circle of his own acquirements, all these accomplishments. Who can unite, for instance, in his own literary character, the astronomical powers of a Newton, the acuteness of Locke, the genius of a Milton, the profound erudition of a Bacon, the elegance of a Blair, or that dignity of historic diction which distinguishes the luminous pages and harmonious periods of a Gibbon, a Hume or a Robert-



son? The trial is too daring for mortal ambition to attempt ; the effort too bold and arduous for mortal powers to accomplish. Man must be content to creep before he can walk, and to walk before he can wing his flight even in imagination, to the ætherial regions, lest he should be precipitated from his towering height, Phaeton like, in blazing ruins. To guide the reins of the solar chariot, requires more than eagle eye ; it must have supernatural powers. Besides, the division of labor is absolutely necessary to give perfection to any art or science. It is more congenial to our nature and more level to our capacity. Experience teaches the truth of this observation, which is confirmed by the practice of ages. The same observation applies with equal force to literary institutions, and is sanctioned by the usage and wisdom of antiquity. In all countries, and in all periods of time, colleges and universities have grown out of the progress and perfection of science. They are constellations that shine brightest in the highest orbits of literary improvement. Read history, and be convinced of this truth, for it speaks the fact in every page, in the progress of learning. And farther, the degrees and honours of collegiate institutions, operate as a stimulus to rouse the latent powers of youth, to pursue their studies with renewed ardor. They kindle in the souls of aspiring young men a noble emulation and ambition. Like the prizes in the Olympic games, they fix the eye upon the goal of victory, and they become messengers of fame and heralds of praise, that hand down their merits in glory to posterity. Such records of worth, stamp the sterling mark of excellence upon their characters. They discriminate them from the common herd of so-

ciety, and they point them out as exalted upon an eminence of worth, to which they have been raised by a fair and honourable reputation.

In the 3d. place, it is said, that the establishment of colleges, arises from vanity, conceit and avarice, and, that private schools will answer every purpose wanted in a commercial city. This objection is vulgar, futile and false, and carries its own brand of envy and contempt along with it.

Every man of conscious worth, wishes to arrive at the head of his profession ; it is a noble desire of distinction, which is honourable and praise worthy. The sailor looks to the rank of admiral, the soldier to become a general, the lawyer to be made a judge, and the private citizen may, one day, hope to fill the first stations in society : so it is, and ought to be, in collegiate institutions. He, who has wielded the ferula for a number of years, and who by a series of persevering labour and indefatigable industry, has been the happy means of pouring useful instruction over the minds of youth, and training them up in truth, virtue and learning, may justly look to the professor's chair, as the reward of his toils and the gratification of his literary ambition. As a qualification for this honourable station, he has served a severe apprenticeships, and has had his feeling lacerated by a thousand painful occurrences, numberless fretful hours, days and years of drudgery and fatigue, which are sufficient to sink his spirits into despondency, unless they were buoyed up with the hope of such well earned laurels of fame and distinction. He has passed through the "*Lucubrationes viginti annorum*," with honour and eclat. He has therefore deservedly attained to the



summit of his wishes, the seat of pre-eminence. And those worthies who have shone in their own spheres in days that are past, and whose names are pronounced with veneration by the learned world, become so many guiding stars, to direct the paths of their followers, to the same eminence of rank and respectability. With respect to the charge of avarice, I deny it point blank, it is groundless and malevolent. Private schools are the most productive of money, and afford much stronger inducements to avarice ; and they are enveloped in more obscurity and less responsibility. They too often barter the honours of science for the emolument of the teacher, and make avarice, the basest of all passions, the vehicle of their ignorance, as frequently as of their learning.—But I quarrel not with such institutions, they may have their merit in their own sphere, and meet with a reasonable share of public patronage ; yet it may be justly insisted on, that they are generally defective in many of those essential requisites that constitute a comple system of education. And if they decline the responsibility that is attached to a college, from its deriving a charter from legislative authority, the argument is against them. They prefer inferiority and obscurity before a pre-eminent situation, where their talents would be more deeply and critically examined

4thly. and lastly. This college was founded upon the most liberal principles and is open to all religious denominations, without discrimination. Read the preamble to the charter, to be convinced of this. It breathes the truest spirit of liberality and benevolence, and docs honour to the members of the Legislature who digested and composed it. They have planted the acorn, that

will be cultivated and cherished for ages to come.— This institution is patronised also by the most respectable trustees, who have generously and honourably bestowed their time and services in securing its successful establishment, without any fee or pecuniary consideration. To gentlemen of such high respectability, a conscious sense of doing good, will be their reward ; the gratitude of the rising generation will be their delight, and the approbation of posterity will be the monument of their fame and their praise. What a sun-shine of enjoyment will penetrate their souls, from the sweet recollection of such disinterested benevolence !

Here, let it be observed, and particularly remarked, that this College embraces the whole circle of the sciences, and is entitled by its charter, to confer the usual collegiate honours. From the first elements of the letters to the highest sphere of languages, from the first principles of philosophy to the highest advancement in the sciences, suitable professors and masters are, or will be, engaged. At present, the classics are taught thro' all their branches. Mathematics and arithmetic thro' all their departments. In the English school, correct reading and recitation, with the rudiments of English grammar and parsing, are minutely attended to, and penmanship is executed and taught in a style of superior taste and elegance. In a short time also, provision will be made to commence a course of lectures upon logic and belles lettres, moral philosophy, and natural philosophy. And to give a finishing to the address and manners of the students, it is in contemplation, to establish a debating society, for the improvement of the more advanced young gentlemen, in the habit and practice of



public speaking; at which some one of the professors will preside and assist, in conducting the debate with dignity and decorum. The situation of the college is high and airy, the rooms commodious and spacious, and the hours of attendance so arranged and apportioned, as neither to load the professor nor the student with unnecessary labour, drudgery or fatigue; and no punishments are to be inflicted, but such as are designed to rouse industry, promote improvement and preserve order.

What now remains, but that every professor and tutor discharge the important trust which they have undertaken, with fidelity and honour, and every student and pupil do their respective duties with cheerfulness and alacrity?

Activity, diligence and perseverance are absolutely necessary to success. These are winged messengers that will waft the bark of our institution to the harbor of security and prosperity. Let us all therefore, unite our joint efforts and talents in one grand co-operation. United we stand, divided we fall; but concord will crown our exertions with wreaths of well earned glory.

“*Res parvæ concordia crescunt, discordia maximæ dilabuntur.*”

And now you generous youth of Baltimore college, permit me to close this address with one remark peculiarly applicable to you. You see what your friends, preceptors and patrons have done for your accommodation and improvement in literature. You possess warm and generous affections, therefore gratitude is the first impression, that should be made on your hearts.

G

You possess mental powers, lively, vigorous and active ; therefore, diligence, attention and unremitting application are the next duties you have to perform. You possess souls emulous and aspiring, therefore the highest honours of literary fame, you should be ambitious of attaining. And lastly, you were created in the image of your maker and born for immortality, therefore, the effulgent glories of religion should animate your hopes, inflame your desires and move the elastic spring of your immortal faculties.

What unbounded prospects of fame and glory, of honour and renown are placed before you ! From all the regions of past science, you may derive light and information ; and from all the luminaries of philosophy, you may have models for your imitation : But above all things, fix your eyes upon the mirror of the gospel as containing the words of eternal life, and “ look unto Jesus, the author and finisher of your faith, who knew no sin, neither was guile found in his mouth.” Let him be your instructor, your comforter and your example. Inspired by such views, and directed by such steps, your country calls upon you to make progress, your preceptors and teachers urge it upon you with the most impressive earnestness, and your parents and guardians, with the tears and solicitude of the most anxious tenderness and affection, demand it of you as a duty. Go on, advance, persevere, and may providence be your guide !

FINIS.



A  
MASONIC SERMON,

UPON THE  
HAPPINES OF THE RIGHTEOUS  
*AFTER DEATH.*

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*1st. Corinthians, 15th. chapter, 41st. and part of  
42d. verse.*

“ THERE is one glory of the Sun, another glory of the Moon, and another glory of the Stars ; for one Star differeth from another Star in glory, so also is the resurrection of the dead.”

THE words I have chosen as the subject of the following discourse, are naturally connected with the solemnities of Masonry. The Sun, Moon and Stars are emblems of religion and of light, of virtue and glory ; they are intimately connected also with the object of this day's meeting, as they are calculated to relieve the human heart, under the pressure of distress, and elevate our hopes above the sorrows and uncertainties of these sublunary scenes ; of these glorious lights, our Masonic institutions are striking symbols ; and they assist and elevate our souls to contemplate those sublime objects, and to fix our hopes and affections upon the future and unchangeable enjoyments of the righteous in.

the worlds of immortality. For surely the doctrine of the resurrection of the dead, and the state of happiness and glory, which is secured to all good men, upon the terms of the Christian gospel, is a most rejoicing reflection, and beautifully illustrated by the brightness of the scenery in our text. Here Christians have the most animating and extended prospects opened before them ; prospects which arise, not from the fluctuations of time, and depend not upon the delusions of conjecture, but are steady as the illuminations of truth, and durable as the years of eternity. Here they behold endless scenes of unclouded joy, as well to invigorate their exertions in moral worth, as to reward their virtuous improvement. They are not left to the transient possessions of this life to complete their happiness. They are not confined to the partial enjoyments, which result from the bodily appetites, as the sum of immortal felicity. Nor are they to be blessed solely with the refinements of pure and spiritual pleasures, in which the mental powers alone are concerned, and by which the sacred aspirations of our hearts are warmed, by a momentary influence, that pass away like the morning dew. But they have the fullest assurance, that the unsullied virtues which constituted the highest acquisitions, and crowned the highest exertions of their souls, in this world, shall unfold themselves in scenes of increasing glory, in a future state ; which shall resemble, in purity and brightness, the diversified splendor of the heavenly bodies. The ascending scale of moral worth shall be a progressive stage of happiness, in which the soul and body united, shall be sharers in celestial joys, without limit and without end.



This is the language, the sentiments and the doctrine of the apostle in our text :—

“ There is one glory, says he, of the Sun, another glory of the Moon, and another glory of the Stars ; for one Star differeth from another Star in glory, so also is the resurrection of the dead.”

In illustrating these words, let us attend to the following considerations, as naturally deducible from the subject ; and from which, I hope, it will appear, how enlivening and encouraging those prospects are, which are opened into futurity by the doctrine of the text. Let us endeavour to trace those rewards which are partly annexed to the practice of virtue in this life, by the constitution of nature, and are secured and augmented to the righteous alone, beyond the ruins of the grave. Rewards these, which are painted in very brilliant colours and glowing language in our text.

In the 1st. place, let us consider the consequence of virtue itself. The heart of man is the seat of the benevolent affections, as well as the source of every virtue ; and from the right culture and improvement of it, the highest beauty and finishing are given to the human character. “ Keep thy heart,” says Solomon, “ with all diligence, for out of it are the issues of life.”

To every one who examines, with any degree of attention, the operations of his own mind, it will appear obvious, that if virtue *in any instance*, confers a reward upon him who feels its sacred influence, it will hold good, that this reward will generally encrease in every instance, in proportion to its intrinsic excellence. This is a law, enacted by the authority of the Almighty, imprinted upon the frame and coeval with the existance of

man. Upon this principle, if a man has adorned his character with amiable and worthy qualities, if he has established in his soul persevering habits of well-doing, if he has purified and sanctified the sources of morality in his own breast, by a correct moral taste and an unblemished moral conduct, he will inevitably feel corresponding emotions of rational pleasure, upon reflection. This is the fountain which uniformly and invariably emits the streams of peace and felicity. Hence flow every pure and virtuous accomplishment, that can exalt the human character to a just distinction in society, pour the sweetest consolations into the soul, or recommend it to the everlasting approbation of God. Who is it that stretches forth the arm of protection over the forlorn and helpless stranger, when likely to be overpowered by a relentless enemy, that feels not happy at the recollection of the generous deed? Who is it, that relieves from famine the fatherless and the orphan, that opens the hand of plenty to supply the wants of the poor, that rescues from imminent danger the faithful friend, whose life was as dear to him as his own, or pours the cup of consolation to ease the prisoner's chains and assuage the sorrows and cries of distress, but dwells with secret pleasure, upon such exertions of sympathy and friendship, and exults with perfect propriety in the reflected image of such disinterested virtues?

This, we may justly denominate the sound, the pure, the godlike morality of nature. It is the voice of heaven, within us, speaking by our conscience or moral sense, in the tenderest and most delightful accents, the tranquility, the peace and never failing enjoyments of spotless morality and generous benevolence. Its influ.



ences are soothing, elevating and noble. It leads not to vanity or ostentation. It is not the effusion of self importance or self conceit, but springs from the dignity and enthusiasm of virtue itself, and operates as a spur to stimulate us to deeds of more extensive usefulness and more exalted worth. It resembles the goodness of God, which is unlimited in its extent and boundless in the blessings it bestows, whose benevolent streams reach to all worlds, and spread their enlivening gaiety and blooming verdure throughout the wide expanse of nature. Here, one act of goodness, as respects mortal beings, becomes the parent of another, and habits of benevolence are formed, which are at once the offspring of the purest virtue and a source of the highest enjoyment. Hence the virtues became related as children of the same father. They are united by the closest, the most endearing kindred affection. They vibrate from soul to soul in the sweetest harmony, and are entwined in the most cordial embrace.

From the confined influence of virtue, within the narrow sphere of sympathy for distress, where, perhaps, the most intense degrees of it, are felt to operate, the mind is expanded and prepared for greater and nobler exertions. It rises gradually to a higher scale of worth, and ascends to an eminence, from which it shines with a more diffusive lustre. Its excellence is purified in the furnace of affliction ; it is brightened and refined by the severity of trial and the acuteness of suffering, until thus ascending through difficulties and dangers, through sorrow and pain, its aspiring struggles terminate in sublime displays of patriotic heroism, even in martyrdom itself.

What noble examples of patience and magnanimity have been exhibited on the earth, by martyrs, who have bled in the cause of God and a good conscience ! By Christian saints and heroes, who bore, with unshaken firmness, the excruciating tortures of fire and faggot ; who have trodden, with undaunted front, the scaffold of death, which was the last and severest test of their integrity, and from which, with intrepid looks and immortal hopes, they have been launched into eternity !

These were men worthy of the cross of Christ, who marked the path to glory through persecution and sufferings, and who ascended to the completion of happiness upon the sublimity of every virtue. These are men, who, in scripture language, “have come out of great tribulation, who have washed their robes and made them white in the blood of the Lamb.”

Now it is to be supposed, that such well tried virtues will be dissolved by death, and lose their existence the moment the present scene closes upon them ? Shall all the fond desires, the longing hopes, the bright and aspiring views which supported the righteous man in thus struggling to preserve his integrity against the terrors of death, vanish, as the visions of the night, in airy phantoms ? Are the promises of the gospel nugatory ; is the resurrection of Christ an imposture ? And are the strongest desires which animated and elevated the human breast amidst the ruins of dissolving nature, and from the dust and rottenness of the grave, point to the glories of an hereafter, no more than the reveries of enthusiasts, the superstitious flights of fancy or the disordered phrenzy of a heated brain ? Shall the coward and the hero, the villain and the saint, the oppressor and



the oppressed, the midnight murderer and the innocent victim of his blood-thirsty fury, be promiscuously tumbled into the sepulchre of corruption, and their memories and their characters be equally shrouded in oblivion, and extinguished for eternal ages from the works of God?—No, impossible; nature, reason, revelation, Heaven and earth, raise their voice against it, and proclaim this awful and solemn truth, “Shall not the judge of all the earth do right?” How much more reasonable is it therefore to maintain with the Christian, the resurrection of the righteous after death, to attest that their works do follow them, and that their brows shall be adorned in a future world with those laurels which bloomed and grew out of the virtues of this life? That in proportion to the number and magnitude of their virtues, their honours shall be resplendent, their triumphs shall encrease, and their happiness be enlarged and established through the rolling years of eternity. “Blessed are the dead who die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours and their works do follow them.”

Here virtue in streams of glory is poured around the character of righteous men, and becomes a perpetual fountain of glory; which overflows with a fullness that is in proportion to the source from whence it springs. In this blessed state, all the good actions of their lives shall be completely ascertained and vindicated, nay, even their good intentions shall not be forgotten. But every principle of moral worth, every virtue, whether public or private, every aspiration of the soul, whether ascending in acts of beneficence, or concealed from the notice of the world in the recesses of poverty.

H

All, all shall be brought up in remembrance before God, angels and men, each pouring its streams into the same source of happiness, until it be "as a well of water springing up unto eternal life." Thus "their works shall follow them," their piety and godliness, their justice and charity, their temperance and sobriety, their patience and magnanimity, their perseverance and piety, their fortitude against temptation and their victory over vice. All these virtues shall be united together, they shall combine their sacred influences as so many rays of felicity in a centre of delights, thence, to emerge again in glory, honour and immortality.

How natural and proper then is the imagery of the text, to express the various degrees of moral improvement and the various degrees of happiness resulting from it, which are thus by the providence of God inseparably connected? That happiness is as natural to the essence and character of virtue, as it is essential to the Sun to illuminate the world by the splendor of his beams. Nay, this is not all, for the feelings of the human heart declare, and the wisest decisions of the understanding confirm it, that this happiness will not only ascend upon an encreasing scale of perfection, until it ultimately reaches the effulgence of God's throne; but be spread out upon the diverging rays of virtue, until it be encircled with the irradiations of his glory. Thus "the path of the righteous is as the shining light, which shines more and more, even unto the perfect day. And the righteous, saith Job, shall hold on his way, and he that hath clean hands shall wax stronger and stronger."



This practical truth, is farther corroborated and illustrated by these emphatic words of the apostle, where he asserts, that the trials and afflictions of this life, operate as a furnace of fire upon metals, they soften, they purify, they brighten the lustre of our virtues, they extract from suffering and from sorrow, a brilliant accumulation of endless glory. Here, our sufferings are but momentary, but our blessings are to surpass the utmost bounds of human thought, and be endless in duration. "Our light affliction says he, which is but a moment in comparison, will work for us a far more exceeding and eternal weight of glory."

2dly. Let us consider the character of God, as a perfect moral governor, and consequently a friend to virtue and virtuous men, as a farther illustration of the doctrine of the text.

"The righteous Lord, saith the psalmist, loveth righteousness, and he beholdeth the upright with a pleasant countenance."

If the Deity possesses within himself the fullness of all perfection, and if the highest happiness of this nature consists in contemplating his own unrivalled excellencies, as the foundation of his supreme felicity. Then upon this principle, it follows, that he will be pleased in beholding the same moral excellencies possessed, even in a subordinate degree, by his rational creatures, and consequently be pleased to reward them according to their progressive improvement in these moral attainments. Here the light of God's countenance will be reflected upon the imperfect virtues of man and shine with a brighter lustre upon him, in proportion to the intrinsic excellence of his worth.

Now human virtue consists in the imitation of the pure moral attributes of the Deity. It is the image of God's perfections, spread out and impressed upon the hearts and lives of the children of men. It is his goodness, his mercy and his truth interwoven in their frame and exhibited in their benevolent exertions for the most extensive happiness of the world. It is justice and integrity, uprightness and sincerity in all their dealings and intercourse with one another. It is the generous effusion of nature and nature's benevolence and compassion, in binding up the broken hearted, in relieving and soothing the sighings and the sorrows of the miserable. In a word, it is the union of piety and godliness, of faith and good works, of religion and morality in all our affections and actions, and a full possession of that holiness, which is christian and pure, substantial and unalterable, and without which, "no man shall see the Lord."

This constitutes the righteousness in man which will be the object of complacency with the Deity. It is that inherent worth, which is the offspring of purity of heart and integrity of life. It consists not in resting our hopes of salvation upon a partial obedience of the divine laws, nor in magically applying the imputed sufferings and righteousness of Christ, to extinguish the magnitude and malignity of our personal guilt ; but in an invariable adherence to all the commandments and ordinances of God, "that we may be perfect and entire, wanting nothing."

"Be ye perfect," says our Saviour, "even as your Father who is in Heaven, is perfect. Not every one that saith unto me, Lord, Lord, shall enter into the



kingdom of Heaven, but he that doth the will of my Father who is in Heaven." And to the same purpose are the words of St. James : " Shew me thy faith without thy works, and I will shew you my faith by my works."

It is the beauty and the glory of religion, that there is no limit to bound the views or restrain the exertions of virtuous men, in their advancement to perfection. It opens before them an immense horizon of cloudless day, over which they may range from one stage of happiness to another ; and still as they advance, new scenes unfolding to animate their exertions. New objects rising up to enliven and fix their attention. New wonders and new worlds displayed, to invigorate their hopes and delight their imaginations, until at length, in the ardor of pursuit and transported with the unbounded extent of the prospect, they are swallowed up and lost in the immensity and glory of the surrounding scenery.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath provided for them that love him."

Now, here it is, that virtue shines with unsullied beauty and loveliness, and amidst the magnificence and grandeur with which she is encircled, she erects her countenance with majesty divine, arrayed in the mildness of celestial splendor.

In this world, her friends are the friends of God. They are the followers of Jesus Christ ; they are candidates for heaven ; they are heirs of immortality, in the world to come. They have obtained the victory over death, they have burst the prison of the grave, they have ascended up on high, they hold communion

with angels and “the spirits of just men made perfect,” and are partakers of that flood of glory and of “those rivers of pleasure which are at God’s right hand for evermore.”

The Almighty, enthroned in ineffable light and supreme beatitude, imparts from his own nature some rays of his felicity, to strengthen, to encourage, to reward his faithful servants in their pursuit of the highest enjoyment of heaven and happiness. He clears their imperfect vision from all doubt and uncertainty. He dispels all darkness from their understandings and wipes away all tears from their eyes. “There his righteousness shall appear as the Sun, and his judgments as the noon day.” There no good action of the righteous shall be forgotten, no misery or misfortune shall pursue them; but honest tried virtue, that hath been brightened in the furnace of affliction, “shall shine forth as the brightness of the firmament for ever.”

In this wonderful procedure, in this awful solemnity, justice, equity and mercy shall remain inviolate; the perfect rectitude of the divine character, shall be maintained, and the final decisions of the Almighty, will be no less unchangeable and irreversible, than fair and impartial, that every mouth may be stopped and every tongue may be speechless. There shall be unveiled those mysterious ways of providence, which to mortal eyes are now shrouded in obscurity, and our knowledge be extended, whilst our virtues are rewarded. The complaints and murmurings of faithless and desponding men shall then be done away; the cause of truth and righteousness shall rise triumphant; but vice and hypocrisy, dishonesty and knavery, with every evil word



and work, shall sink into everlasting shame and contempt, and be “ banished from the presence of the Lord for ever.” “ Say ye to the righteous,” saith the prophet, “ it shall be well with him, for he shall eat the fruit of his own doings ; but woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him ”

What a blessed and glorious administration is this, where virtue and happiness are founded upon pillars so strong and durable ! How worthy of the eternal rectitude of the all perfect God ! How justly meriting the highest praise and adoration of angels and of men ! “ Oh ! the depths of the riches, both of the wisdom and the knowledge of God. How unsearcheable are his judgments and his ways past finding out ! ”

Thus, from the throne of God, rays of the divine goodness extend to this lower world, and conduct the departed spirits of the righteous, from the gloom and darkness of the grave, to the cloudless splendors of immortal glory.

There the friends of truth and virtue, who were often oppressed in this life, who have borne with unshaken fortitude the flames of persecution, or the chains and tortures of lawless and relentless power ; and at length, wasted away with pain and wretchedness, have fallen victims of their tried integrity ; these men, shall have their grievances redressed, their sorrows alleviated, and their cause vindicated and established for ever. They shall rise from the dusty ruins of mortality above the despot's malice and the ruffian's rage, they shall soar to the higher orbs of light and of life, they shall be encircled with wreaths of purified virtue, with peace, mercy and

love, they shall be acknowledged as the children and the friends of the *most High*, and they shall be admitted into the courts of Heaven, "and enter into that rest which is prepared for the people of God."

3dly. Let us consider the employment and happiness of the spirits of the just in heaven, as a farther argument in confirmation of the doctrine of the text.

Heaven surely is the dwelling place of the righteous, and the mansion of everlasting glory. There the throne of the Almighty is established in righteousness, is surrounded with radiant splendor, "is covered with light as with a garment." There his blessed son is exalted at the right hand of the majesty on high. There he receives the embraces of his Father's love, and the "smiles of his countenance." And thence he dispenses the riches of his goodness throughout the immense extent of his boundless dominions. There also, those ten thousand times, ten thousand glorified spirits, which hearken unto the voice and obey the commands of the Almighty, are continually employed in celebrating the praises of him that sitteth upon the throne of the Lamb for ever.

Now in this view of the subject, there is plainly a subordination of rank and happiness among the spirits above ; and evidently, higher and lower degrees of glory, according to the perfection of those pure moral beings, who are happy in the heavenly mansions. We read in the holy scriptures of higher and lower orders of the Angelic Host, of Cherubim and Seraphim, of Angels and Archangels, of thrones, principalities and powers. This undoubtedly implies that all ranks are not levelled there, that there are degrees of pre-eminence in



dignity, a subordination of glory and happiness in degree, though essentially the same in kind, in the boundless realms of futurity. The capacities of all the righteous are not equally enlarged to receive equal degrees of happiness, though all are unspeakably and eternally happy. Hence the many mansions, which are richly furnished in the courts of heaven, for the accommodation of the saints in light, and are adapted to the employment, to the capacities and the moral worth of every celestial inhabitant. In those abodes of happiness, are assembled all the renowned worthies who ever appeared upon the earth; whether patriarchs or prophets, apostles or martyrs, and are arrayed in orders and crowned with honours according to their respective deserts: that is, according to their capacities of attaining happiness, arising from their progressive improvement in moral worth. Now through all these vast and various stages of happiness in heaven, from the peerless and unrivalled glory of the Supreme being, to the subordinate employment of the lowest celestial inhabitant, how immense is the theatre for the enjoyment of the fruits of virtue? Here is a scale of pure felicity laid out before us, large as the bounty of God, which is boundless, and durable as his existence, which is eternal.

In all this vast extent of joy and bliss, some of the pure spirits, who are the objects of it, shine with a more obscure, and some with a more effulgent glory, some whose happiness may be compared to the fainter and twinkling light of the stars; some to the borrowed lustre of the moon, and some to the unclouded splendor of the meridian Sun. Yet all move in their res-

pective spheres, as so many orbs of light, towards that eternal fountain of light, by which they are illuminated, and in which they will all ultimately centre. The perfections of the Deity attract their sublimest affections, are the source of their highest delight, and the standard of their unwearied imitation. They contemplate the pure and immaculate glories of the Almighty, without being confounded with their immensity, dazzled by their brightness, or exhausted by such exercises; and by dwelling upon such subjects of contemplation, their understandings are invigorated, their affections spiritualized, their capacities enlarged, and their virtues purified and exalted, even to celestial perfection. Hence they comprehend more and more the wonderful discoveries of God's providence and grace, and the amazing displays of his love and goodness in the wide range of the boundless universe. There they dwell upon his matchless glories with delight, and they cease not, with adoring thoughts, to celebrate his praise and sing forth the honours of his name in everlasting songs of joy and gratitude. What they receive, they return again in thanksgiving; the rays of the divine felicity, thus shed abroad in their hearts, ascend to the throne of bliss, from which they issued, and are thence reflected to the bosom of God, where they shine in beams of unwasting splendor. For what is the happiness of every rational, moral being among the hosts of heaven, but a portion of the divine glory communicated, to be sent back to the Father of lights, who is the inexhaustible fountain of all our joys, the foundation of all our hopes and the inspirer of all our happiness? It is the resplendency of his own unwasting goodness, en-



circling our souls in the embraces of his love, the outstretching rays of his mercy, cheering, pardoning and rewarding the righteous with the graces of his reconciliation ; and the full enjoyment of his presence, smiling in complacency, beaming in serene effulgence, and returning upon himself, from the borrowed lustre of our virtues. In a word, it is the co-operation of our souls with him in glory and happiness, and the uniting our hearts and affections in the great work of extending his moral kingdom of truth and righteousness upon the earth, and thus laying a solid principle, upon which to advance ourselves to that fulness of joy in which he dwells, where we shall glorify him in nearer and nearer approaches to his throne, where we shall become everlasting monuments of his overflowing mercy and goodness, and “ where we shall be changed after his image, from glory to glory, even as by the spirit of the Lord.”

How encouraging and animating are the words of the apostle Paul upon this subject, when with an extacy divine and transporting, he proclaims the triumphs of the righteous over death !

“ O death, where is now thy sting ? O grave, where is thy victory, the sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

In like manner, the words of the psalmist to the same purpose, are equally animating and sublime, “ Sing, O ye Heavens, for the Lord hath done it. Shout ye lower parts of the earth, break forth into singing, O forest, and every tree therein, for the Lord he is good to all, and his tender mercies are over all his works.”

And with what rapturous strains are these words uttered, by the pious and patient Job? "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day on the earth: and though after my skin, worms destroy this body, yet in my flesh I shall see God."

These words also of the Prophet, are equally cheering, affecting and consoling upon the same subject, and breathe the warmest sentiments of piety and devotion, and the fullest confidence in the divine promises. Delightful reflection! How elevating to the human heart! "Thy Sun, says he, shall no more go down, neither shall the moon withdraw itself, but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

But the words of our blessed saviour exceed them all, for comfort and support, for joy, and rejoicing, they unfold at once the most exalted views of future existence, and the firmest grounds of our faith, hope, and salvation. "I am, says he, the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, I give unto my sheep eternal life, I ascend to my Father and your Father and unto my God, and your God." Oh that men would praise the Lord, for his goodness and for his wonderful works to the children of men!

Thus, this grand and august scheme of Providence established for the increasing happiness of the righteous, runs through all dispensations of religion, and penetrates the invisible worlds of futurity. It ascends by



an indissoluble chain from the virtues of this life, and reaches from the imperfections of mortality to the throne of God. What tongue can express, what heart can conceive, the glorious extent, the goodness and benevolence of such an administration? "It is higher than heaven, what can we know? Deeper than hell, what can we do? The measure thereof, is longer than the earth and broader than the sea." These are exhaustless scenes, these are transporting prospects, which transcend all human thought, and are calculated to animate, to encourage us to secure the possession of them, after the labours and trials of this life are over; they carry forward our hopes, beyond the limits of mortality, they raise our aspiring thoughts from temporal to eternal objects, and they consummate that happiness in heaven, which grows out of the virtues of this life. All this happiness, all this glory, all this everlasting joy, which await the righteous after death, flow in unremitting streams from the inexhaustible fountain of the divine goodness; and all the blessed spirits above, are partakers of it, according to their measure and degree. Christians, with such an elevated and enlarged prospect of glory before us, to reward our progressive righteousness, what manner of persons ought we to be in all holy conversation and godliness? What strong grounds of contentment and comfort, also do we possess, under the most trying and distressing misfortunes, nay, even under the silent and sudden approaches of death itself? Here all our sorrows may be turned into joys, and our misery into happiness, from the bright hopes and clear views, we have of such "an eternal weight of glory." Throughout the boundless realms

of unspeakable blessedness in heaven, what a wide extended region of felicity is laid out before us, to invigorate the exertions and crown the virtues of this life? In the heavenly mansions, we behold an advancing scale of happiness without limit and without end. There we behold the glories of virtue, outshining the glories of the Sun, the glories of the moon, and the glories of the stars; there we see with the eye of faith, world rising above world, and space stretching beyond space, through the rolling years of time, and the happiness of the righteous always continuing, increasing and enlarging, even to an endless duration. From this consideration, should not our virtues rise high in proportion to the greatness of the reward we have in view, and the brightness of the glory, we look forward to enjoy? Our noblest affections, our sublimest desires, our christian hopes, ought to be fixed upon the prize that lies before us. Actuated by such exalted contemplations, we should conquer the temptations, oppose the vices, and rise above the afflictions which assail frail mortality in this sublunary scene. Elevated to an eminence in virtue, we should fix our eyes and our hopes, upon heaven and immortal objects, as the only rewards suitable and adequate to immortal beings. Here the enjoyments of sense, are ignoble and momentary; but there, the pleasures of religion, the light of truth and the glories of virtue are immaculate, immutable, and immortal. Having such a victory, such a triumph and such a crown of immortality in prospect, let us not be discouraged by the host of enemies we may have to encounter, or by the sufferings we may endure in this perilous and formidable warfare. The



more severely we have to struggle, if we are conquerors, the more conspicuous will be our fortitude, the more illustrious our virtue, the more splendid our success, and the more glorious our reward. In every age, the most renowned characters, have encountered the greatest dangers, the severest trials, and the most painful sufferings. It is misfortune and distress that give purity as well as stability and perfection to virtue; nay, every moral excellence is refined and brightened in the crucible of affliction; and even the stroke of death itself, the most awful and alarming of all events, whilst it eclipses our view of this world, and envelopes in momentary gloom the gaiety of nations, will advance the righteous, far, far, beyond the ruins of the grave, will establish them in the invisible worlds of futurity, and fix them forever in those heavenly mansions, where they shall be surrounded with eternal light, and eternal day.

Jesus Christ and his apostles, the primitive christians, and the whole army of martyrs, "were all made perfect through suffering," and all their faithful followers, imitating their example, and walking in their steps, will in like manner, be exalted to proportionable rewards and glories hereafter. "These men being faithful unto death, shall inherit the promises, they dwell in the temple of God, and they go out no more, they are in possession of life and immortality, they are in the midst of the paradise of God, and serve him day and night in his temple, and he that sitteth upon the throne shall dwell among them, he shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

Here, brethren, are examples for us to imitate, here is everlasting glory for us to participate, if like them we live, if like them we conquer, and like them we die. Here are views of happiness laid down before us, which extend, with an increasing lustre, into the regions of light and love, and beam upon the eye of faith with an effulgence unutterable; and all the ensigns of our order are emblematical of such splendid mansions, of such celestial enjoyments of such ascending glories. *The Masonic lights*, though but a faint resemblance of these bright and glorious scenes, yet are calculated to make suitable impressions through the medium of our senses upon our hearts, to warm and animate our devout affections, and to inspire us with sublime and ardent desires to secure the real and unchangeable possession of them in the world of spirits. Our lodges are emblems of heaven, for they are dedicated to God's glory, and the hearts of the brethren, upright, just, and true, ought to be as sanctuaries, filled with peace, concord, and love to one another. At the head of the universe the Almighty sits enthroned in radiant majesty, thence he issued his all powerful command; "He said let there be light, and there was light;" thus all nature started into existence. "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth." Here rests the foundation of Masonry, and our lodges are humble and imperfect representations of the magnificence, the grandeur, and the glory of the creation.

"Hail thou universal Lord of heaven and earth, thou  
 "Supreme, thou Original, thou alone eternal JEHOVAH,  
 "God over all, blessed for ever; of the mechanism of



“thy works, so spacious and glorious, all the productions of man, are but faint representations. Even the temple of Solomon, sublimely grand and august as it was, with its columns, its arches, and its sanctum sanctorum, forms but an inadequate model.”—Where is there a house that ye will build unto me, saith the Lord, or where is the place of my rest?”

The eternal essence of the great Jehovah pervades all nature, all worlds, all existence; it is limited to no time, it is confined to no space. “Behold the heavens, and the heaven of heavens cannot contain him.”—Yet these productions, these symbols, that temple and our lodges, are so many steps to aid our advancement in ascending the portico of nature to the throne of the Almighty, which is studded with constellations of glory in the highest heavens; they are so many rays, which lead us wandering mortals from the darkness of this twilight state, to the palace of the Creator, which is filled with uncreated light: guided by the beams of this light, we lift up our souls to those celestial regions of purity and holiness, in which he dwells, and thence derive the influences of his spirit, the consolations of his mercy, the illuminations of his truth, the effusions of his love, and the richest streams of benevolence. Hence, the first duty of a Mason consists in the highest homage and adoration of the Supreme Being.

Farther, “the Almighty, at the creation, hath opened his liberal hand and filled the earth with good.” The blessings of his goodness, overspread the face of nature with a copious profusion, and are immense as his works; but he hath endowed us with exalted powers of reason and understanding, and with a spiritual and immortal

soul, he hath enriched our natures with life, health, and enjoyment, he hath filled our hearts with generous affections, and “he hath crowned us with his loving kindness and tender mercies.” These blessings, in return, call forth the warmest sentiments of our gratitude, and the purest incense of our praise. Hence, the emblems of our lodges, the symbols of our order, and the implements of our craft, assist our feeble powers in such sublime meditations.

Still farther, the institutions of Masonry, are not only calculated to illustrate the doctrines of the text, but to recommend and carry into operation, the pure, the benevolent and the philanthropic spirit of the gospel.

Brethren, the great object and design of our order, are to cherish that spirit, to curb and suppress every revengeful passion, and to inculcate universal peace and concord; no animosities, backbiting or slander, should ever enter within the walls of our lodges, much less the hearts of the brethren; but the moment we approach the sanctuary which is invested with our jewels, that instant we should exclude all jaring strife, and evil speaking, and “put on as the elect of God, holy and beloved bowels of mercies, meekness, patience, and long suffering.”—Secrecy and silence are characteristics of Masonry; peace and good will give a softening and delightful influence to the order; sweet as are the tones of music to the ear, so is the harmony of souls in our Masonic societies. This is an emblem of heaven, an endearing illustration of the gospel, a display upon earth of that union and undisturbed serenity, which connect the angelic host, and the spirit of just men made perfect, in celebrating the praises of the eter-



nal Jehovah, in the heavenly mansions. There the Seraphim, and Cherubim that surround the throne, celebrate his perfections in the highest strains of devotion—they sing forth the honours of his name in sweetest symphony, and their voices are attuned in his immediate presence to celestial harmony. Oh could our lodges, brethren be filled with such members, as would harmonize their souls to such hallowed exercises, and form their tempers, their dispositions and their hearts upon such divine models of purity, peace and concord ; then and then only, would we rise to the first elevation and dignity of Masons ; then would our societies resemble the societies of Angels, and our lodges be the transcript of heaven upon earth. “ Behold ” saith the Psalmist “ how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard ; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commandeth the blessing, even life forevermore.”

Thus the essence of our order, is benevolence, its spirit is love, and our union friendship ; what is Christianity but a system of love ? Its founder was a mediator of love, and John, his beloved disciple, was an apostle of love : nay, the eternal God himself, who is enthroned in unrivalled glories at the head of the universe, and whose goodness is disseminated through countless worlds in streams of the purest benevolence, delights in announcing his name, “ as a God of love.” In the sanctuaries of our lodges, we adore his transcendant greatness, and we humbly attempt to imitate his goodness ; his re-

ligion we would fondly hope to cherish in our hearts, that it may soften our dispositions, harmonize our tempers, expand our affections, and wing our souls to heaven upon deeds of the sublimest benevolence. Behold, my brother, thy friend, or thy father's friend, chilled by the cold hand of poverty, languishing under disease, and full of pains, tossing to and fro until the dawning of the day ;" there thy heart will sympathise with his sufferings, thy hand will gently raise his head from the bed of languishing, and the tender voice of thy consolations, will sooth and alleviate his pains. See a stranger driven by tyranny from a land of despotism, appalled with the clangor of bolts, the awful gloom of a dungeon, or the noisome stench of a prison-ship, hear him uttering the accents of distress, soliciting the assylum of protection, and behold the arrows of affliction piercing into his soul. Here the the ensigns of Masonry are unfurled, the arms of compassion are unfolded, the tear of pity falls, the pulse of life throbs, and we are hurried with all the velocity of instinct to mitigate his woe. The hand of relief is generously stretched out, we encircle him in the embraces of friendship, and with the ardent grip of a brother, which thrills with enthusiasm through every nerve of the soul, our hearts melt and dissolve into the tenderest affections of sympathy. Oh holy fervors of the masonic soul ! oh delightful and honorable feelings of nature, that burst into tears of sacred friendship at the cries of distress, and vibrate with a generous impulse, to extend the wished for relief !—" By their fruits, you shall know them," saith the scripture, "men do not gather grapes from thorns, nor figs from a bramble bush !"



If such happy effects are produced by the spirit of our order ; nay, if such amiable and exalted virtues naturally flow from its benevolent effects. If all the charities and graces of religion, are refined, fostered and matured by a faithful adherence to its venerable and sublime mysteries, then may its secrets and its honors be everlasting, while its fruits and effects are thus Christian, glorious, celestial.—“Now abideth faith, hope, charity, these three, but the greatest of these is charity.” With the Bible for our guide, with heaven in view and benevolence in our hearts, we go hand in hand through the dreary wilderness of human life. As we proceed on our journey, thus aiding and supporting one another, we endeavor to banish wretchedness and discord from society and to disseminate the seeds of virtue and happiness as far as we possibly can. We raise up the bowed down, we bind up the broken hearted, we sooth the sorrowful with the tears of sympathy, and we mingle our condolence and relief with the cries of sufferings and distress. These are the secrets of Masonry, these are the mysteries of our order, these are the invisible objects, the modest virtues of our private meetings, which though concealed from the notice of the world in the shades of humble obscurity, are pregnant with innumerable blessings to society and will be productive of the most glorious rewards in the estimation of God. While many bigotted mortals, wrapt up in their own little party spirit, imagine the Almighty to be their peculiar Deity, Jesus Christ their peculiar Saviour, and their own creed and their own church, possessed of peculiar infallibility. We of the Masonic order, embrace all sects, all religions, all

creeds, all denominations in the wide and expanded arms of universal benevolence. Our creed is the scriptures, our virtue is to do good, our principle is love, and our hopes are immortality. Brethren, the observations and reflections offered in this discourse are naturally and intimately connected with the untimely and melancholy death of a much respected member of our fraternity. "Farewell thou departed spirit, thy name is justly dear to our hearts! May thy good deeds live in our memories and thy many virtues be recorded in heaven. For though the cold and kindred earth, be thy grave, and the worms thy sister and brother, yet thy soul if clothed with the robes of unspotted benevolence and worth, shall enjoy the communion of thy God. Awake and sing, thou that dwellest in the dust, for Jesus that sits at his Father's right hand, is thy redeemer and intercessor, thy light and thy life." "Mark the perfect man, and behold the upright, for the end of that man is peace."

Brethren, it is our duty, to lay the death of every departed brother, seriously to our hearts, and learn useful lessons of repentance and wisdom. Alas! what is human life, but a vapour? How frail its nature! How short its duration! "Man that is born of woman, is but of few days and full of trouble. He cometh up as a flower, but is soon cut down, he fleeth also as a shadow and continueth not." "There is no wisdom, knowledge nor device in the grave, whither we are all hastening."

But see the heavens opening in their brightest glories, to admit into their cloudless mansions, all worthy, true and upright Masons; there they shall live in ever-



lasting friendship, there they shall shine in garments of light, and there they shall be happy, through endless ages, "when these lower worlds shall dissolve and die." In those worlds of radiance and bliss, beyond the grave, the mysteries of this dark and imperfect state shall be removed, the tokens, signs and symbols of our order, shall be done away, and the palace of the Almighty, wide as the dome of nature and stable as the foundations of the universe, shall be our lodge, the embraces of his love, our delight, and the manifestations of his presence and glory, our joy and rejoicing forever. In heaven, "there is a dwelling place for the righteous, and mansions of everlasting rest for the weary." There the pains of disease, the sorrows of affliction and the terrors of death, shall trouble them no more, there, the parent shall no more lament the departed child, the endearing spouse, the partner of her joys and her sorrows, nor the affectionate brother, weep over the lifeless remains of a brother; but there the tenderest ties of friendship and kindred affection shall be united forever. Happy state of pure felicity, which is thus to succeed the troubles of life, the ruins of death and the loathsome horrors of the grave! "There, O virtue, thy triumphs are complete, thy nature, thy essence and thy sacred influences shall bloom and flourish, when time itself shall be no more. Oh religion, thou soother of our sorrows, thou sweetener of our joys! Thou takest off the veil of mourning from our hearts, thou infusest the blessings of peace through life, and thou gently smoothest our passage to the grave. In a word, thou becomest a pillar of support to us in the hour of death, and thou enlightenest our path through the clouds, to the gates of immortality."

“ Thus the work of righteousness is peace, and the effects of righteousness are, quietness and assurance for ever.”

What are all the groveling pursuits, the short lived pleasures of this world, in comparison of the glories, that shall be revealed? This world can make nothing secure, permanent or happy; but the treasures of the gospel are all precious, and the rewards of the righteous are everlasting. These reach beyond the chambers of death and the grave, they extend to unknown worlds and unknown ages, they never diminish, they always increase, they will outlive the ruins of the earth and the heavens, and be eternal as the throne of God. As fast as Providence shall bring forth days and years and new scenes, the inheritance of the righteous will remain durable and permanent; nay, when the wheels of time shall cease to move, they will be in possession of immortality. This is the reward of virtue, the perfection of religion and the consummation of happiness. Thus the lights of the gospel illuminate us in this dreary wilderness, they cheer us through the dark valley of the grave, they guide us to the serene mansions of the celestial paradise, and they direct us upon an ascending scale of immortal honours, from grace to grace, from virtue to virtue, and from glory to glory, until we ultimately arrive at the throne of the Most High, where all is love, and light and life, and “ where there is no darkness at all.” There all the errors, the prejudices and bigotry of this imperfect state shall be extinguished in the rays of eternal truth, and unspotted worth and pure benevolence, shall be irradiated with beams of immortal glory.



But alas ! should we reverse the landscape, and invert the picture, should we present the woes, the horrors and the dreadful consequences of vice, who can describe the frowns and wrath of the Almighty, when he makes bare his red right arm, to inflict vengeance and punishment upon guilt ? His terrors are more alarming than death, more tremendous than the forked lightning, more awful and astounding than the rolling thunder. “ Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” But do thou, O thou eternal spirit, and source of light and life ! preserve us from such a destiny ; and do thou illuminate our souls with such a portion of thy wisdom and truth, as may direct our steps at all times in the paths of our duty ; that feeling the influence of thy spirit and the beams of thy love, we may go on from strength to strength, from grace to grace, and from glory to glory ; until at length, we “ enter into that fulness of joy, which is at thy right hand for evermore, where those that be wise, shall shine as the brightness of the firmament, and those, that turn many to righteousness, as the stars for ever and ever, Amen.”

FINIS.

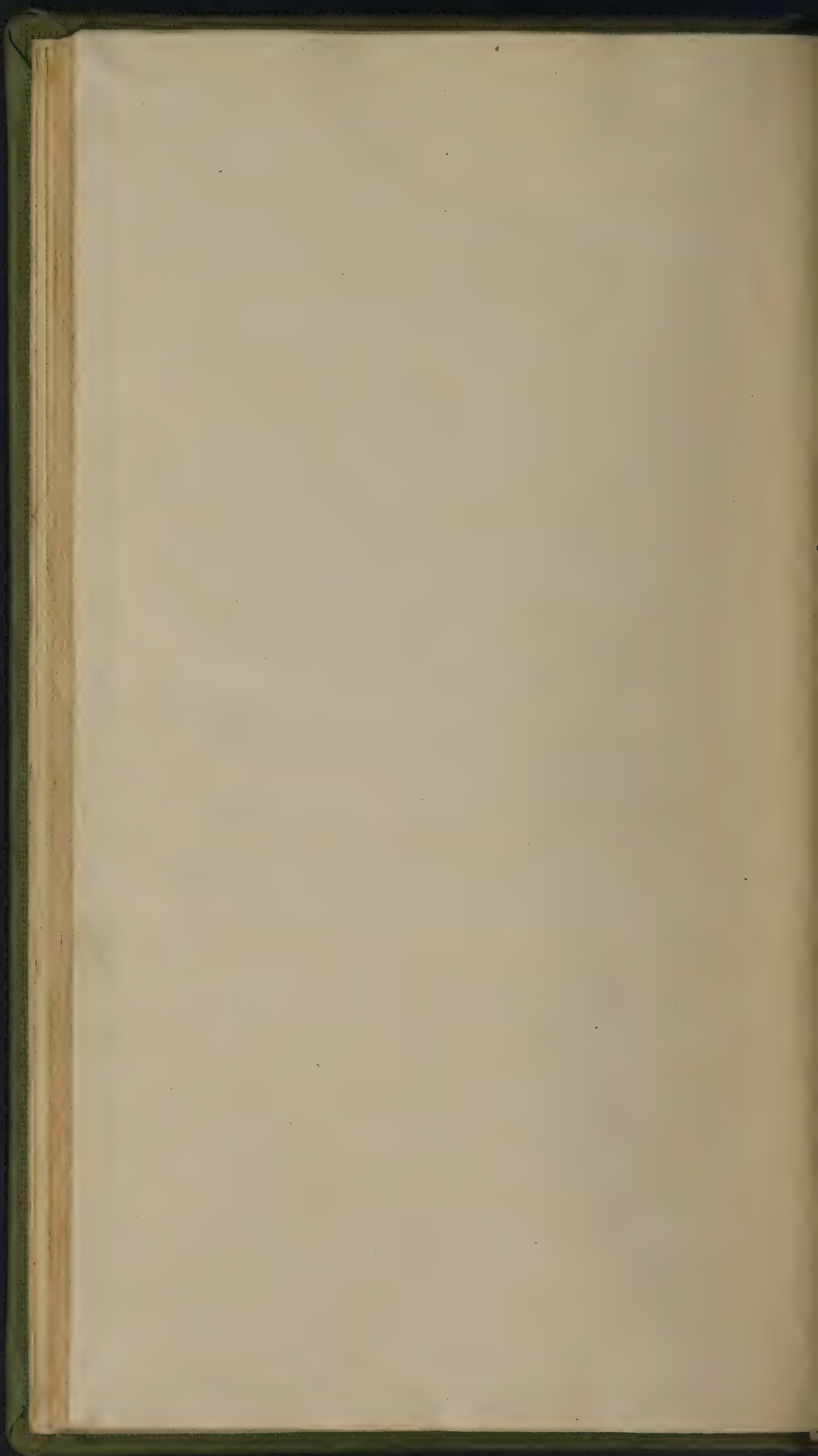
## ERRATA.

In Dedication, for *Gentemen* read *Gentlemen*. Page 3d, for *hoec* read *hæc* and for *proebent* read *præbent*. Page 4th bottom, for *subsistance* read *subsistence*. Page 5th, 1st line, insert a comma after *science*, and in 5th line after the word *knowledge*. Page 9th, bottom line, for *cantore* read *Cantore*. Page 12th, 5th line, for *aspest* read *aspect*; 12th line do. for *Zenophon* read *Xenophon*. 13th page, 6th line from bottom, for *philosophy* read *geometry*. Page 14th, 11th line from bottom, for *illairious* read *illustrious*. Page 15th, 13th line, for *Stagrite*, read *Stagrite*. Page 27th, bottom line, for *teachin* read *teaching*. Page 35th, 10th line, after *ruin* insert a comma. Page 36, 4th line, for *aminæ* read *animæ*. Page 39th, 6th line from bottom, for *barbariry* read *barbarity*, 14th do. from top, for *disinthralled* read *disenthralled*. Page 42d, 10th line, for *develish*, read *devilish*. Page 43d, 5th line from bottom, take out the comma between *Michael*, and *Angelo*. Page 46, 8th line from bottom, for *apprenticeships* read *apprenticeship*. Page 47th, 14th line from bottom, for *comple* read *complete*. Page 49th, 7th line from bottom, for *you* read *ye*. Page 51st, in title of Sermon, for *HAPPINES* read *HAPPINESS*. Page 53d, bottom line, for *existance* read *existence*. 54th, for *persevereing* read *persevering*. Page 55th, 16th line from bottom, for *viberate* read *vibrate*. 56th, 16th line do. from bottom, for *it is* read *is it*. 63d, 14th line, for *unsearcheable* read *unsearchable*. 66th, 2d line, for *illumited* read *illuminated*. 76th, 15th line, for *assylum* read *asylum*. 77th, 6th line from bottom, for *bigotted* read *bigoted*. 2d line do. from the bottom, take out the period after the word *infallibility*, and insert a dash.

*The reader will himself correct any other errors that may have escaped the Author's eye.*





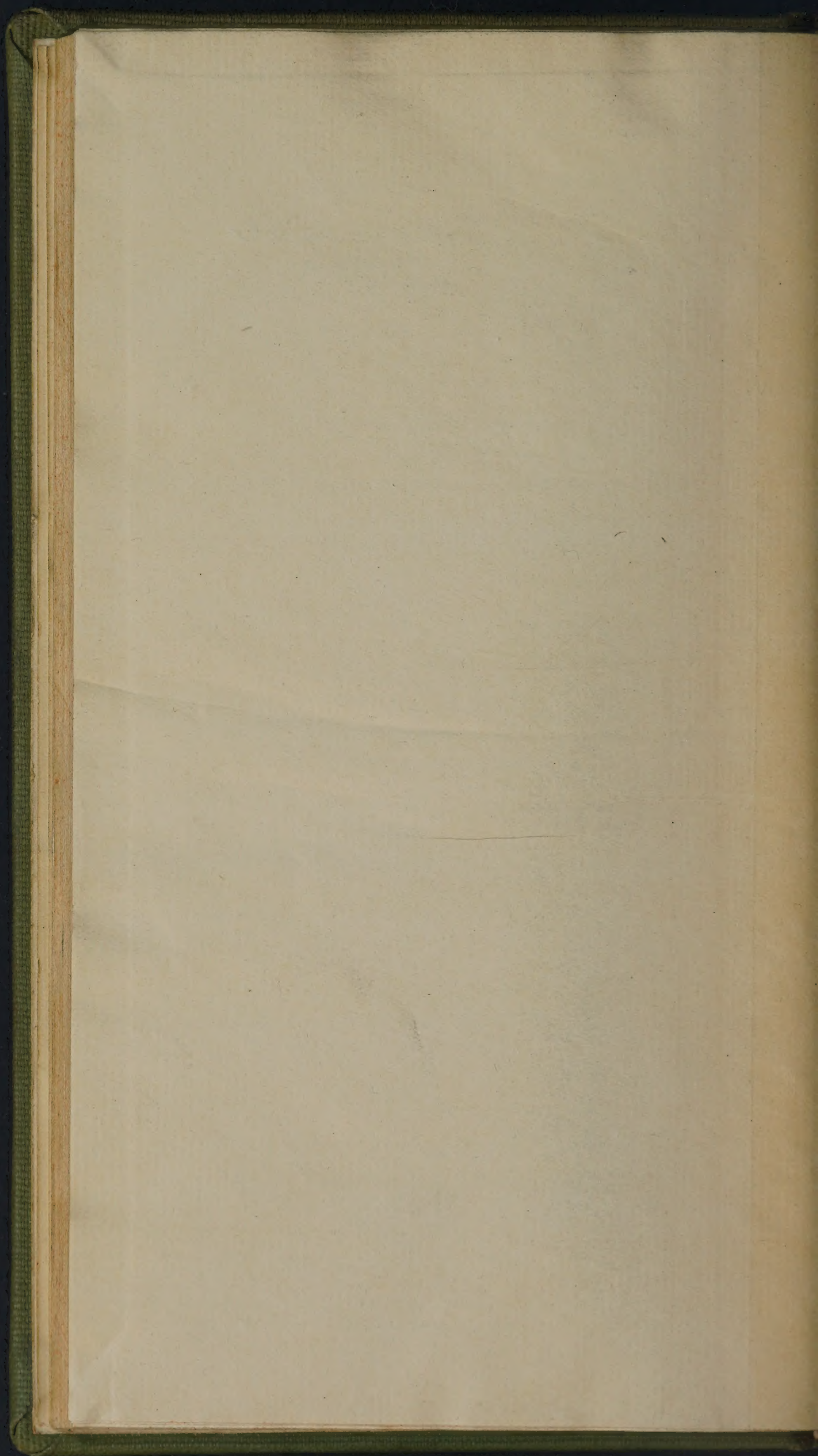




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